

## Chapter 9

### Types for The Two

#### Limitations Of The Evil One

Since our Lord is Lord of all, regenerate and unregenerate, He works His sovereign desires through all peoples from the most heinous to those whom He brings to a high level of maturity as a reflection of Himself. The heresy of some Far Eastern religions that lend equal credence to good and evil, like Ying and Yang, mislead many people. True, the one who deceives is evil and powerful, but our Lord holds him on a very short leash when it comes to His children. For instance, when Peter is told by Jesus that Satan has asked to sift him as wheat in Luke 22:31, we have to remember, consider, and ponder, the word *asked*. Satan's position of *requesting* is also noted with Job. Satan negotiates with our Lord for the chance to test Job twice and he is given permission each time within limits set by our Lord.

In at least two examples (Luke 22:31 and Jonah's situation), Scripture shows us that Satan is used by our Lord to refine and test the people who belong to Him, resulting in good for them. Remember the Scripture in Romans 8:28? It points to this wonderful promise, "*And we know that all things work together for good to those who love God, to those who are called according to His purpose.*" With both Peter and Job the difficult times of testing that reveal their weaknesses results eventually in a blessing for each and for those around them. This type of interpretation puts our Lord as the ultimate sovereign power, not our sin, not Satan, and certainly not our selves as so many Christian denominations now teach.

An understanding of God's sovereignty and the security we have when placed into the hands of Christ should lead to a greater faith and ability to "enter His rest." For more on the sovereignty of God see Arthur Pink's book, *The Sovereignty of God* and Loraine Boettner's book, *The Reformed Doctrine of Predestination*.<sup>30, 33</sup> This understanding is particularly important for those whom our Lord places in positions of leadership. If a leader does not understand this key doctrine, the sheep may be put at risk. The faith of the sheep can never become strong because they lack trust that their Lord's ability is sufficient to get them through their lives and into eternity. They instead focus on their own weaknesses and the strengths of those who oppose them and walk away in resignation. The Two, however, have a deep faith in their Lord's sovereign abilities and spread that very positive truth.

When the Lord desires to discipline, so as to improve one of his children, it is unwise for anyone to step in at an inappropriate time before the work of the Lord's refiner (Satan) is finished. Though much of the work of The Two is intercession for mercy leading to grace, there is an equal intercession for purity and cleansing (holiness). The Two must have a working knowledge of our Lord's techniques of developing maturity within His people. They have to understand the connection of that purpose with the work of the evil one. Not only this, but often they are asked to walk in the refining fire, that the evil one is allowed to produce, to surround and engulf those people being cleansed. This "walking with" is seen in the narrative of the fiery furnace as the fourth one (Christ) walks with Meshach, Shadrach, and Abed-Nego. (Dan 3:25).

That fiery furnace is a strong type for the tribulation week fire orchestrated by our Lord through the use of the evil one for the purpose of refining the saints and for bundling the tares for destruction. If you would study those Scriptures, consider that the evil king's (Nebuchadnezzar) servants, who place the three into the furnace, are killed. That same type is followed at the end of the age. Those who place the tripartite Bride of Christ in that furnace of affliction to be refined are themselves eventually destroyed. These are the tares that are bundled for the fire. The refining fire is imperative because it serves a valuable purpose in the maturation of the bride, but woe to those who are a part of it!

There are different sets of two in Scripture. We find two who are diametrically opposed to each other like Satan and Jesus. There are two who are in total agreement (the Father and the Son) and two who initially seem to be in agreement but over time increasingly distance themselves from each other (David and Saul). As end times approaches, another set of two, The Two, emerges.

What are shown as we continue are two corporate individuals who, even though being quite different at first, through the Lord's sovereignty, work toward a common goal in Christ. That goal is the application of Law and Grace to all those whom our Lord selects to enter his kingdom. Eventually, Scripture reveals that our Lord takes these two diametrically opposed concepts and eventually combines them into two beings that look and act alike. This book is primarily about "The Two" who flank our Lord Christ in Scripture at the end of this age. There are other larger groups of the church that are comprised of two portions that belong to Him, but they are not as close to Him in position or in character. In addition to types of The Two already discussed, we look at some more types and attempt to discern the difference between those who are The Two and those other larger two portions that surround The Two and their Lord. We even look at a few types of the two that belong to and flank the evil one.

### Two Cows With A Cart

In a previous chapter we have already looked at the two cows that are yoked to pull the cart containing the five golden tumors and five golden rats. In that Scripture the two are side by side with the hitch of the cart probably between them. This type and positioning is an important duplication throughout Scripture. The hitch (yoke) that connects the two cows to each other as well as to the cart is a type for Jesus Christ. The Two are always flanking Christ, one on each side.

### A Lady With a Request For Her Two Sons

Jesus, in MT 20:21-24, responds to a lady who makes a request for her two sons. She asks for them to have highly elevated positions in His kingdom that they might sit on his right and on his left:

MT 20:22 But Jesus answered and said, "You do not know what you ask. **Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?"** They said to Him, "We are able."

MT 20:23 So He said to them, "You will indeed drink My cup, and be baptized with the baptism that I am baptized with; but to sit on My right hand and on My left is not Mine to give, but **it is for those for whom it is prepared by My Father**

There are some important insights to understand in these verses. First, Jesus points out that to achieve these high positions of intimacy, importance, and power with Christ people must first be able to drink the cup of Christ. That cup is one of death and suffering so that others might live; also they must be baptized with the same baptism. The baptism that is conferred upon Christ is one of great power but more importantly it requires a greater testing or refining as well as sacrifice during service. This is no problem for our Lord as He is sinless. For us the testing reveals our weaknesses and we must repent in order to be cleansed. Indeed the eleven chosen to serve, plus Paul and others, are baptized for a great work. They all suffer greatly and endure incredible refining in the fire. Because it is at the beginning of this age (Pentecost) when the spring rains fall (anointing of the Holy Spirit), so it is at the end of this age when the fall rains are given. The refining fire is much hotter, let us say seven times hotter (Da 3:19). At the end of the last sentence in the Scriptures above mention is made that those positions are for those for whom it is prepared. To have these positions prepared is to have the individual spirit and soul of each believer changed by travail to the point where that individual becomes very much like Christ. This enables the individual to drink the cup of Christ.

Many of the types shown below give insight into the preparation, purpose, and identity of The Two. A later chapter covers a deeper explanation of some of these types.

### The Altar With Two Curtains And Supports

Looking into the Old Testament, we find in Exodus 26:1-8 a description of the altar that is marked with bronze and the number five, both when used together imply judgment (bronze) and payment (propitiation made on the altar) for sin (five). Our Lord pays the price the Law demands by hanging on the cross, a type for the brazen altar (the law). The altar is made of wood from the acacia tree (a type for the Hebrew people who choose the law over Christ). The Levites also carry the altar with two poles made of acacia wood. Note that these poles are covered with bronze as well. The Hebrew nation indeed becomes a type for the Law, albeit perverted by Satan, and Satan applies the Law with a vengeance during the last age. Mercy and compassion are not inculcated into this corporate being. Actually by the end of the last age almost the entire leadership that serves in the temple has Satan as their spiritual head; from this observation you can conclude that the serpent is in control of the law. Does this remind you a bit of Adam and Eve and the tree of the knowledge of good and evil?

Now then, if you look at the curtains on the north and on the south sides of the altar we have another type for two. It is very well disguised but the numbers and metals tell the story. Exodus 27:9-18 contains this early type for the two. Both of these curtains described are identical. Let's look at one.

EX 27:9 "You shall also make the court of the tabernacle. For the south side there shall be hangings for the court made of fine woven linen, **one hundred cubits long** for one side.

EX 27:10 And its **twenty** pillars and their twenty sockets shall be **bronze**. The hooks of the pillars and their bands shall be **silver**."

These two curtains are found on the north and south sides of the altar and with the front and back curtain enclosing the altar. The hangings are of fine woven linen. This is the same material that in the book of Revelation is given as a wedding gown for the bride, without spot and wrinkle. All of the priests that minister before the Lord also have to wear white linen. It is a mark of extreme cleanness or sanctification. The *one hundred cubits length* may mean men appointed by God to express His love through the propitiation made for sin, in this age Christ's sacrifice on the cross. Twenty pillars stands for the total intercessory work that our Lord accomplishes through his leadership (200) to redeem all portions of His bride, Hebrew, Gentile, and those of the nations at the end of this age. (More on this when time lines are discussed.) The bronze metal making up the sockets symbolize that judgment must be rendered upon all sin. Our sin is judged and the law satisfied by our Savior's crucifixion. The fire of the altar, through a process of refining, cleanses God's people, but those people not belonging to our Lord are reduced to ashes by it. Silver is synonymous with redemption. So two things work to our good, as we walk our Christian walk, little by little; sin is pointed out to us by the Word and then after repentance and prayer we are washed by grace. Note that both sidewalls are identical, each contains elements of the law as well as grace. This could give us a problem as we might expect one to be law and the other grace but let's stop a moment and take a look at the end of Song of Songs. Here we see what is spoken for a young immature woman who has not been spoken for marriage as yet.

#### Two Sisters: A Door With A Wall

As a review, remember that the original guardian cherub (Lucifer) has two who flank him, those each subservient to the law. A transition occurs where one side remains law and the other side becomes grace at the beginning of this age. At the end of this age the new Two are each filled with law and grace and are in complete unity. The type below is one containing The Two we find at the end of this age that usher in the next age to rule and reign with Christ.

SO 8:8 We have a little sister, and she has no breasts. What shall we do for our sister in the day when she is spoken for?

SO 8:9 **If she is a wall, we will build upon her a battlement of silver, and if she is a door, we will enclose her with boards of cedar.**

The above Scriptures are important in that they describe a conforming of each of The Two to the image of Christ with respect to a perfect balance of law and grace. There are apparently two directions in which this young lady could grow. One is toward being a wall and the other is toward becoming a door. A wall in Scripture is something that keeps the profane from the Holy. For instance, the encampment of the old Hebrews

around the Ark of the Covenant might be an example of a living wall. Having the twelve tribes in a large square around the Levites allows for a double wall of protection. The Levites encamp around the tent of the meeting. The tent of the meeting, symbolic of the priesthood, surrounds the Ark of the Covenant. Our Ark is Christ.

Each of these three “walls” is to keep the common (unclean) from the Holy. A person who is a “pure wall” would behave like a legalist and would follow the letter of the law to perfection displaying no compassion whatsoever. Paul’s behavior, before conversion, represents an excellent type for a wall. The Scriptures above state that if she is a wall then battlements of silver are built upon her. Towers might be a better translation for our purpose here. A tower allows you to see much farther and gives you a greater height from which to discern the enemy, in this case one approaching that is unclean. Silver in Scripture always denotes redemption. So then the translation becomes that within this legalistic individual is placed a strong desire to save others.

The second portion of this Scripture concerns the maiden becoming a door. If that is the case, then an encasement of cedar is provided around her. Doors allow access in and out. A pure door (Christian) might be compared to those today who give far too much grace. For example, a man who is committing adultery against his wife is allowed to remain in the congregation when all are aware of this great sin. Without restraint a door allows the unclean near the holy and a compromise of this magnitude is not acceptable to our Holy God. To give this “door” a balanced ministry, cedar is placed around it. Cedar in ancient times is cut up and used to perfume the bath water of the priests. A priest, when consecrated for service, goes about having the scent of cedar surrounding him and it indicates purification (Lev 14:4,6,49-52). A “door” with a cedar encasement represents a believer who, though loving and accepting, makes sure a person is sanctified to an acceptable level before letting him in. In the modern church, those who make sure that people taking communion have accepted Christ as Savior before taking the elements would be good types of this. The end result of all of this is that no matter what this young lady grows up to be she is conformed enough to the opposite side so as to give her a proper balance. At maturity she is able to utilize both law and grace, as did Christ, in a balanced manner.

In the beginning there is the tree of the knowledge of good and evil (the law) utilized by the serpent and there is the tree of life (grace), or Jesus the One with a perfect balance of each. He, at least during this age, is primarily a granter of grace giving time for a believer to change. At the end of this age, when He comes again, He comes as a wrathful judge as far as the unregenerate world is concerned. He exhibits at that time a facet of his perfect character few understand or discuss today. He also judges the works of His saints for the purpose of rewarding them.

### The Two Associated With Twenty And Fifteen

Another possible picture of The Two is pointed out below and there is a strong association with the numbers *twenty* and *fifteen*. There are two very important men who have an interest in King David’s welfare as he leaves his kingship and makes a trip to Mahanaim. The two Scriptures below introduce you to Ziba, a previous servant of Saul (Saul being a type for Satan):

2SA 9:10 "You therefore, and your sons and your servants, shall work the land for him, and you shall bring in the harvest, that your master's son may have food to eat. But Mephibosheth your master's son shall eat bread at my table always." **Now Ziba had fifteen sons and twenty servants.**

2SA 19:17 There were a thousand men of Benjamin with him, and **Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him**; and they **went over the Jordan before the king.**

David is returning from Mahanaim, where he is forced to recognize what his own sin with Bathsheba does to his family and to the nation he is serving. He is essentially covered with sin. Few people understand the typology of this situation. The people accompanying David are those who would not abandon him even in this predicament. Our Lord desires and honors loyalty. David at Mahanaim reflects Christ on the cross who with this sacrifice takes a "woman" away from the law. Of course, this "woman," or the present-day Bathsheba (bride of Christ), is taken from the old Guardian Cherub. Those people, who do not abandon Jesus while he is looking His worst, while carrying our sin and yet is carrying out the will of the Father, are blessed indeed. Those who are loyal to David during this terrible time receive their rewards. To go before the king crossing the Jordan is a great honor. There are two corporate groups here that essentially lead the king back to his rightful kingdom --- an excellent type for the Second Advent of Christ. A group of the men of Benjamin as well as those belonging to Ziba quite probably represent The Two at the end of this age or at least a part of them.

Benjamin, from a study of Joseph in Genesis, represents the Gentile portion of the Church. There are only one thousand with Benjamin. From this number, these 1000 represent a select portion appointed by the Father for the purpose of symbolically promoting what Christ does on the cross for sinners. These men of Benjamin then raise up Christ and what He did for the world. This is not attractive unless those of the world really know what sin is. That is the job of Ziba and his men. Ziba and his men represent a portion of the redeemed Hebrew part of the bride. Saul is thought to be a type for Satan, and his followers under his authority represent his actions manifested. Those belonging to the enemy are utilized to create situations (15) that put extreme pressure on those called by our Lord to recognize their sin for the purpose of repenting of it.

To cross the Jordan from east to west is recognized as empowerment toward victory after facing and recognizing your sin followed by grave repentance. Before Christ comes back from the direction of the east as King of Kings and Lord of Lords, two corporate individuals precede Him. The Spirit of Jesus in-dwells them in a mighty way. (An in-depth study of the two witnesses from Revelation who do this will be presented in chapter 13.) King David returning to his rightful position as King over Israel is a strong type for the return of our Lord Jesus at the end of this age.

*Fifteen* means refining circumstances that convince sinners that their rebellion is a horrendous act worthy of repentance (see appendix). The number is in the same sentence associated with *twenty*, a number, which marks *intercession for forgiveness or the asking of mercy*. The intercession lifts or transfers the punishment that the law demands as long as blood is shed. One of these, the number 15, is directly in the hands of one individual, Ziba. The other (*20* means *servants who intercede*), though connected with him, is not of

his lineage. Considerable power is given to this individual. Consider that this individual once served the enemy of David. Like Ziba most of the Hebrew portion of the bride are still serving the twisted law (Satan) but a time is coming when a great many (the remnant) is given grace to recognize their true husband. This portion of the bride of Christ is given a balance between law and grace, which is signified by the appearance of 15 and 20 together.

### Two Cherubim With the Old and New Edens

The two cherubim in the Garden of Eden and the two cherubim in the new garden are excellent types. The cherubim in the old garden represent the two under Satan guarding the law. The Two in the new garden at the end of the age guard the Lord of Grace but have a balance of both law and grace.

#### *Two Flanking Cherubim and the Tree Of the knowledge of Good And Evil in the Old Garden*

In GE 3:24 we get our first look at the original flanking cherubs that prevent access to the tree of life. Remember Adam and Eve at first are given the right to eat of the tree of life but they choose the tree of of the knowledge of good and evil in rebellion to God. These two cherubim have to be a type for the priests that use the sword of the law, that is, Satan and those who belong to him. They have control of the temple of the Lord during the last age but in this age our Lord pays for our right to enter the temple through the ripped curtain (his body broken for us) by his blood.

The entrance to the temple is always facing the east, the direction of the rising sun. It is also the direction from which our Lord Jesus approaches, as the Judge, to enter His body at the end of this age. I am speaking of the living temple of Christ. Even though that temple is bought and paid for, there is still a struggle to retake the temple as well as the city that surrounds it (we, the entire Bride of Christ, I believe to be that temple and the city that surrounds it). Satan, the original guardian cherub, no longer has any right to hold onto it, but even the battle that this old guardian cherub causes during the tribulation week is used to purify the bride and bundle the tares. Notice below that although Adam and Eve choose to eat of the tree of the knowledge of good and evil (the law), and although it reveals their uncleanness (nakedness), they are unable to comprehend what to do about it. This same thing happens to the Jews during their time of struggling with the law. Until the Holy Spirit is used at the beginning of this age to actually teach about the effects of sin could anyone understand how hideous sin is and repent of it. (Naturally, anyone chosen by the Father grabs for what Christ does for him on the cross and hides behind the blood of Christ.) Adam and Eve are clothed with skins of animals, coverings made through shed blood. The Jews also have animals slain as propitiation to cover their uncleanness.

GE 3:24 So He drove out the man; and He placed **cherubim at the east of the Garden of Eden, and a flaming sword** which turned every way, **to guard** the way to the tree of life.

Access to the Tree of Life (Christ and those people who are His) and the living water it gives is only through the cross of Christ. Christ's blood allows us entrance past these flanking cherubs (original servants of the law) and the flaming sword (Satan) and enables us to drink the water of life (truth) as provided by our Lord, the head of the tree of life. Many do not understand that the original tree of the knowledge of good and evil is more than just one individual. This tree (the law) grows as it finds men and women willing to attempt to live by it. Obviously all who do attempt to live by it are enslaved and die in their sins. The Jews have been, for a long time, resident within this tree of the knowledge of good and evil.

Knowledge of this tree is one thing, a deep understanding of it is quite another. The two cherubim guarding the way to the tree of life, which produces the river of life (truth that sets free), can very well be represented by the top priesthood of the Jews at the end of the last age, most of the Pharisees and Sadducees. When Jesus arrives do they not do everything in their power to prevent people from accepting his teachings and love? Unfortunately their motives for doing so are utterly self-oriented. After he dies on the cross and his disciples are working to spread the gospel of grace and of the kingdom do they not again attempt to prevent the people from drinking from the tree of life leading to eternal redemption? Consider this, a repentant heart and the blood of Christ permits access past that swinging flaming sword of the law wielded by the two original flanking cherubs of the old guardian cherub Satan (perverted law or fallen Lucifer).

#### *The Two Finished Cherubim and Christ in the New Garden*

Looking at the Most Holy Place in 2CH 3:10 and 1 KI 6:27 we find two giant cherubim, or winged serpents (dragons if you will accept it) one on each side of the mercy seat, or the Lord Jesus' presence. These cherubim are exceedingly different from the two described in Genesis and are important (see chapter 15) because they are very definitely a type for The Two in their completed form. Below we see more types that illustrate The Two.

#### Two Wives With Jacob

Remember that Jacob (a type for Christ) worked for twenty years to pay for both of his brides and for the flocks and herds (those people called to salvation from the nations at the end of this age during the tribulation week). The nations are a sort of a wedding gift for His bride. So it seems that occasionally (rarely) *twenty* refers to a period of time that it takes to redeem all (a tripartite bride or body given grace) who are His. Most of the time this number means intercessory prayer authorized by the Father to accomplish the grace that makes possible restoration of the three portions of His body.

GE 31:41 "Thus I have been in your house **twenty years**; I served you **fourteen years for your two daughters, and six years for your flock**, and you have changed my wages ten times.

A total of *twenty* represents the great *intercession for mercy leading toward redemption* during the entire process above. Jacob's mention of his wages being changed

ten times probably refers to the meaning of the number *ten*: *no matter what the enemy or any of us does, nothing can thwart the Lord's will*. He accomplishes what He so desires for each of us regardless of the conditions around Him. This assurance of His sovereignty in our lives, if you can accept it, should comfort and bring peace to your soul.

*Fourteen* stands for a *period of time to complete the two greatest servant portions of His bride, The Two*. Leah and Rachael are strong types of The Two. *Six*, the number symbolizing *iniquity revealed*, represents the time at the end of the age when those people of the nations, chosen by the Father, are brought in through the blood of Christ. They are brought in, not for the development of great gifts, but to be saved like sticks of wood from a fire (Jude 23). As the bride serves her husband so then do those from the nations serve the bride and the King.

Leah represents the saved Gentile portion of The Two and Rachael, the Hebrew portion of The Two. Rachael dies early, like Israel, but there is a remnant of Israel that replaces her as the other full portion of The Two at the end of this age. The two camps (families of the two women) refer to the two full corporate portions of the almost completed bride that is comprised of the remnant of the Messianic Jews and all of the Messianic Gentiles. It is interesting to note that even today we find very little interaction between the Messianic synagogues and the Christian churches. These two groups of Christians rarely interact although they have so much in common. At the time of the end they stand together. I believe you may find that the importance of the law is more prominent in most of the Messianic Jewish group and the importance of grace is more prevalent in many of the Messianic Gentile churches.

#### Zerubbabel With Jeshua (the Two Leaders)

In the book of Ezra, two very important leaders rebuild the walls and the temple. Zerubbabel may represent a type for Christ over The Two and within The Two. Occasionally The Two are so closely associated with their leader that it is difficult to discern the difference between them. Because there is reference to priests, these probably act as The Two. But looking at Zerubbabel is like seeing The Two working at the end of the age. The goals are the same. The primary function of The Two at the end of the age is to remove the Lord's people from captivity and wash them so that they might be constructed into the completed living temple of God. Another goal of Christ within The Two is the confronting of the sin within the unregenerate world that expedites the process of bundling the tares for the great fire.

EZR 3:8 Now in the second month of the second year of their coming to the house of God at Jerusalem, **Zerubbabel** the son of Shealtiel, **Jeshua** the son of Jozadak, and the rest of their brethren the priests and the Levites, and all those who had come out of the captivity to Jerusalem, began work and appointed the Levites from twenty years old and above to oversee the work of the house of the Lord.

Here we have two individuals who seem to be in charge of priests and Levites as well as others. Twenty again appears to be an age of accountability or an age where one might be trusted to perform a work that leads to restoration of those previously lost. The primary meaning of this number is that of intercessory work. In this case (Ezra 3) they

are directed perhaps by Jeshua through Zerubbabel to oversee the work in restoring the house of God. Analyzing the names of these two men and their fathers presents an interesting set of types. Consider these insights: Jeshua means *savior* and Jozadak, his father, means *Jehovah has made just or righteous*. Put these together and perhaps we get *our savior whom Jehovah has made able to justify*. This certainly sounds like Christ. The other individual, Zerubbabel, has a name that means *nail as in the fingernail that covers the tip of your finger and so lets the color shine through*.<sup>22</sup> His father's name, Shealtiel, is translated *asked of God*. So then perhaps we could translate it something like this: one who is asked of God and is appointed to cover and protect. Just possibly there is an implication of letting a pink color through, the blood of Christ? Strangely enough, that is the job of The Two: to cover our sins with intercession and to ask for God's mercy through His blood as a protection until, in the fullness of time, complete redemption occurs. I am afraid this type is stretched a bit much; still they have to do with restoring what was once lost and that is part of the appointed labor of The Two at the end of this age. Quite often the Hebrew word that refers to The Two is in the singular, pointing to a corporate being. All of this adds up to a cross type for building God's true house, the New Jerusalem or His Bride.

#### *Fifty With Its Meaning*

Also associated with The Two is the number *fifty* and it seems to play a very important part in explaining another purpose of The Two. It is a multiple of five and since *five* denotes *sin*, then it is feasible that *fifty* is associated with *the redemptive price paid for sin*. As a case in point, King David pays fifty shekels of silver for the sacrificial altar, which later becomes the site of the temple (2 Sam 24:24). From the study of *fifty* throughout Scripture, we can surmise that this number is continually associated with leadership or those who are given authority by a king. The ones being given authority are often associated (share in) with the price, or payment, for redemption after an individual is judged guilty. So then the numbers *twenty* and *fifty* often mark The Two. These two are prayer warriors (See appendix for number train 200 →20) and are expected to join with Christ in suffering (paying the price with filling up on their part "which is lacking of the afflictions of Christ,") like Paul did. (See appendix for number train 500→50.) Paul said in COL 1:24 "Now I rejoice in my sufferings for your sake, and *fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church.*" Both of these numbers reflect the agape love so often attributed to Christ for His sheep. The Two also fully portray the same qualities, as do the early apostles.

Few people like to hear that Paul's trials and his suffering mark the ones who are very serious about Christ and those who belong to Him. Intercessional work, suffering, and trials mark The Two who serve just below Christ. They also are recognized by their willingness to promote payment or restitution for sin in the covering of five (sin or uncleanness). They (500) promote Christ's act on the cross as the 50 that pays (covers) for 5. When they appear in this dying world at the end of this age, many of those who are called of God easily recognize their dedication. The dedication is so rare and extraordinary, being portrayed in a time of extreme selfishness and intense lawlessness (the first three and one half years of the tribulation week). Of course, those people who are not called have the opposite perception because they stand condemned by The Two

and feel intense hatred for them. There also is a third group that do belong to the true church that are made up of “old wine skins” that do not understand what these peculiar individuals are doing and they, like Job’s three friends, actually accuse and condemn The Two to some extent.

Elihu, the counselor in the book of Job, makes mention of the trait of intercession in (NKJ) JOB 33:23-24, *“If there is a messenger for him, a mediator, one among a thousand, to show man His uprightness, then He is gracious to him, and says, ‘Deliver him from going down to the pit; I have found a ransom.’”* The NIV translation, I believe, states it a bit better in NIV JOB 33:23-24, *“Yet if there is an angel on his side as a mediator, **one out of a thousand**, to tell a man what is right for him, to be gracious to him and say, **“Spare him from going down to the pit: I have found a ransom for him.”**”* Do you not see just how important our Lord considers intercession and confrontation in love? Ordained prayers can act as a ransom for any of us but so few seem to have that gift. Do not let the term *angel* above distract you because any prayer warrior, who is gifted to be an intercessor, certainly can be called by the term *angel*, which actually means to be a messenger.

### Two Chiefs With Their Purpose

From the book of Ezra there is an incredible symbolic portrayal of The Two and their purpose as well as their technique given to them by our Lord. Remember, during this time, Israel is in exile because of their sin. They are living in Babylon under King Artaxerxes. They have in mind to return to Jerusalem and rebuild the temple and the city. Let’s look at some of these hidden truths with the keys of symbolism and allegory.

EZR 8:24 Then I set apart **twelve** of the chiefs of the priests, even Sherebiah (*flame of the Lord*), Hashabiah (*regarded by Jehovah*)<sup>18</sup> and ten of their brethren with them.

First, there are set apart twelve rulers of which two are named. *Twelve* designates them as *being given authority to work on the Bride of the Lord* to implement positive change. The two rulers who are named are thought to be in greater authority than the other ten. From their names it seems one may be associated with purification (fire) and the other with, perhaps, grace to discern (to be estimated, measured, or judged).

EZR 8:25 and weighed unto them the silver, and the gold, and the vessels, even the offering for the house of our God, which the king, and his counselors, and his princes, and all Israel there present, had offered:

Silver and gold stand for redemption and righteousness. The offerings for the house of our God are: when we confess our sins and when we intercede for the sins of others and promote the acceptance of what Christ did on the cross; that is a righteous offering!

EZR 8:26 I weighed into their hand **six hundred and fifty talents of silver**, and silver vessels a **hundred talents**; of gold a **hundred talents**;

EZR 8:27 and **twenty** bowls of gold, of a thousand darics; and **two vessels of fine bright brass, precious as gold.**

In the above two verses much is said in the language of biblical numerics. Six hundred (denoting *those holding others in captivity*) and fifty (designating *payment covering sin, satisfying the law's requirement*) talents of silver (*redemption leading to freedom*) equates to those who hold captive releasing their captives due to the payment. Regarding the hundred talents of silver and gold: the hundred is our Lord's act on the cross for the payment, which He and His Two (the brass vessels above designating the top leadership of the Bride of Christ) offer up, being given authority for two things. The two things, resulting from the payment made by Christ and The Two, are the fruit of repentance in others leading to redemption and imputed righteousness. One hundred is one of the primary numbers associated particularly with Christ and The Two in many Scriptures.

In Ezr 8:27 the twenty bowls of gold are translated as righteous intercession being poured out as authorized and granted by our Lord. The two vessels of fine bright brass, precious as gold...these are types for The Two! The number *two* implies *grace* and when grace is connected with brass (judgment) we can assume that a godly balance is struck between these two dissimilar attributes. These compassionate leaders are highly valued and appointed by our Lord. Each is filled with enough wisdom by the Holy Spirit to judge sin without accusing and condemning the believer. Yet for all of this, each corporate bowl of individuals is poured out and undergoes martyring. The original apostles are referred to as the "sheep marked for slaughter" (Ps 44:22, Zech 11:4), and The Two likewise are marked for the same purpose.

#### Aaron With Hur Under Moses and Eleazar With Ithamar Under Aaron

The initial type for the two flanking the law is set at the beginning of the Aaronic priesthood during the last age. It fails because our Lord never empowers or consecrates that group with his Holy Spirit. It is important to understand the initial type as it gives significant insight into what is to come. When Aaron and Hur hold up or support Moses' arms (Ex. 17:12), the Israelite army prevails in war as long as his arms are up petitioning the Lord for the Israelites to win the battle. The two men are there to help Moses hold up his arms and it follows that they help the entire Hebrew nation win the battle. That is the same position and purpose that The Two who stand on each side of our Lord display during the first half of Daniel's seventieth week. That battle is also won!

Aaron has four sons (EX 6:23), two of which offer up "strange fire" and are subsequently killed by the Lord. After Aaron becomes high priest the two sons who survive take up roles that are similar to Aaron and Hur in the support of their father, Aaron, the high priest.

EX 7:1 So the Lord said to Moses: "See, I have made you as God to Pharaoh, and Aaron your brother shall be your prophet.

Note the type of command structure given in the previous Scripture. Moses is as God to Pharaoh yet he does not do the talking. Aaron plays the part of the prophet, who

is a messenger of God. Aaron speaks what would be the very words of God and of course they have their desired effect. Moses hears from the Lord and he gives the directions to Aaron as from God. Is Moses acting here as high priest and Aaron as a corporate Two?

The above is similar to Jesus hearing the very words of the Father and then turning to those like John or Paul (an early portion of The Two) and having them speak to those of their day who belong to Satan. The High Priest acts as a messenger (angel of God) and The Two act to implement the command. Below, we see a demonstration of that line of command and what the expected fruit of it would be.

EX 7:2 "You shall speak all that I command you. And Aaron **your brother shall speak to Pharaoh** to send the children of Israel out of his land.

The hierarchical structure our Lord seems to prefer is shown below. Moses is "acting" like God. Aaron is the high priest and his two sons are types of the two flanking the law.

EX 24:1 Now He said to Moses, "Come up to the Lord, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and worship from afar.

Above the number *seventy* is associated with the elders. It stands for those who are to help make reconciliation for iniquity much as the Levites help the priests later. Below we see that originally all four of Aaron's sons are to minister to the Lord. Four is a number marking those unregenerate peoples of the world.

EX 28:1 "Now take Aaron your brother, and his sons with him, from among the children of Israel, **that he may minister to Me** as priest, Aaron and Aaron's sons: Nadab, Abihu, Eleazar, and Ithamar.

In the next Scripture we see the two oldest sons offering up profane and unauthorized fire. An offering to God must be clean and authorized. In LE 10:9 the Lord cautions the priesthood through Moses to not drink wine when ministering before him. From this it might be inferred that the two sons who die are intoxicated when they go in to offer up fire before the Lord. In doing this they show grave disrespect to a Holy God. The Two, however, are sanctified by our Lord prior to them being given authority to offer up those all-important prayers that He answers concerning His bride.

LE 10:1 Then Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, put incense on it, and offered profane fire before the Lord, **which He had not commanded them.**

A little later the two remaining sons of Aaron get into trouble by not eating the sin offering that allows them to bear the guilt of the congregation thereby making atonement for them. This need to facilitate atonement through prayer is a prime trait of The Two except that The Two promote the blood of Christ as the atonement for all who are called to repentance.

LE 10:16 Then Moses made careful inquiry about the goat of the sin offering, and there it was --- burned up. And he was angry with Eleazar and Ithamar, the sons of Aaron who were left, saying,

LE 10:17 “Why have you not eaten the sin offering in a holy place, since it is most holy, and God has given it to you **to bear the guilt of the congregation, to make atonement for them before the Lord?**”

The people called to the office of the priesthood of the Lord should take very seriously their charge to promote reconciliation with God. Jesus himself bears our guilt and He makes perfect atonement for all whom the Father calls. The Two follow in Christ’s footsteps and promote the grace provided through the crucifixion of Christ though it costs them their lives during the tribulation week.

Below, we see the initial intended purpose that our Lord had for the high priest and his two assistant priests as well as those who serve immediately below them. They are a type for Christ our High Priest with His Two. The servants directly below The Two (end days’ apostles) today are the prophets, evangelists, and pastor-teachers (Eph 4:11).

NU 18:1 Then the Lord said to Aaron: "You and your sons and your father's house with **you shall bear the iniquity** related to the sanctuary, and you and your sons with you shall bear the iniquity associated with your priesthood.

NU 18:2 Also bring with you your brethren of the **tribe of Levi**, the tribe of your father, that they may be joined with you and serve you while you and your sons are with you before the tabernacle of witness.”

Take note that the family beneath The Two and the high priest represented above is that of Levi. This family (an early type for what is to come) attempts without the Spirit to serve a holy God and fails. Their purpose, as given above, is to “bear iniquity,” or make propitiation for sin, thereby consecrating the people, enabling them to come close to their God. Aaron fails in his attempt where Christ (son of God) succeeds. Aaron’s two sons fail in their attempt to sanctify the people whereas The Two, filled with the Spirit of Christ, succeed by offering peace purchased through the blood of Christ to a dying world at the end of this age. The Levites fail as a family to uphold the commission given to them but the support family of leaders (the Zadok) who serve under, or as The Two, succeed in completing the Great Commission given in Mt 28:19.

This three-level hierarchy of leadership is noted throughout Scripture in types and shadows and literal interpretations. Below, the reason given for their appointment is quite direct and simple: “*that there may be no more wrath on the children of Israel.*”

NU 18:5 "And you shall attend to the duties of the sanctuary and the duties of the altar, **that there may be no more wrath on the children of Israel.**

NU 18:6 Behold, I Myself have taken your brethren the Levites from among the children of Israel; they are a gift to you, given by the Lord, to do the work of the tabernacle of meeting.”

The family of the Levites, appointed by God, fail in their attempt to offer up propitiation for the sins of the people. Our Lord then comes down and offers up Himself on the altar at Calvary. The Two, chosen by our Lord, offer up themselves at the end of this age on similar altars to complete the work of our High Priest. They, like the original two leaders who hold up the arms of Moses, follow suit and offer up anointed prayers, as did Christ. These Two are an acceptable offering as was their Commander and Friend.

#### Ephraim and Mannaseh With Two Horns

The events of Joseph's life in Scripture mirror the life of Christ more closely than any other type in the Bible. Before the birth of Joseph, the narrative about Jacob and his two wives, Leah and Rachael, help to open a relevant portion of that type that applies to The Two. Rachael has only two children, the first being Joseph, and the second, Benjamin (Gen 35:24). We know that while still fairly young his ten brothers, out of jealousy, sell him into slavery. Rachael is a strong type for Israel. At the end of the last age Christ is born out of Israel and ushers in the Age of Grace. It is not until after He leaves to be at the Father's right hand that the church (Benjamin) is born during Pentecost at the arrival of the Holy Spirit. Rachael (Israel) dies during the delivery of Benjamin (a type for the church). Christ cursing the fig tree symbolizes Israel's death that occurs in 70 AD after the delivery of the church. The scenario near the end of the story of Joseph, when the ten brothers come to Egypt for food, could portray what happens at the end of this age (Gen 42:4-45:3). Christ removes the veil from the eyes of the remnant of Jews the Father calls. Benjamin (the church) has an important part to play in taking away that veil. First, Joseph (Christ) tells this brothers, who do not recognize him, that they are not to see him again unless Benjamin (the Messianic Gentile church) is with them (Gen 45:3). Also, during a meal they all eat together, Joseph gives Benjamin five times more to eat than his brothers. *Five* in Scripture without two marks one as *unclean or one that is willing to pick up uncleanness for another*. Through this story we see Benjamin portrayed and set up to look as though he is a thief. The evidence of Joseph's silver cup is found in his sack of grain. It is this event that causes the ten brothers to look in the mirror at themselves and recognize what they previously did. This leads them to intercede for Benjamin and work toward a repentance of their own previous actions. Their love for their old father Jacob and what the loss of Benjamin would do to him motivates them to act in unselfish ways. Eventually all ten are allowed to recognize Joseph (Christ) and this is for their salvation. This is a type for the salvation that comes at the end of the age for the remnant of the Jews.

The Scripture (below) designates the tribe of Benjamin as one who would "shelter" the "beloved of the Lord". This beloved of the Lord is thought to be Jesus Christ. He is the head of the church and so His being placed up on the body and between shoulders fits the type very well. The shoulders may be The Two that flank our Lord. If we are at the end of the sixth day of creation at this time then the church has for the last 2000 years been sheltering and protecting our Lord, to one degree or another. The entire true Gentile portion of the church (Benjamin) is very protective of her husband and Lord.

NKJ DE 33:12 Of Benjamin he said: "The beloved of the Lord shall dwell in safety by Him, Who shelters him all the day long; And he shall dwell between His shoulders."

The two interpretations of the next Scripture offer the type for a firstborn bull as representing our Lord. The two horns however, in this case, probably represent The Two. The horns are designated as belonging to a wild ox. These horns are long and sharp. The two prophets (witnesses) in Revelation are used to point out the sins of the nations until they are killed, whose deaths seems to bring a tremendous temporary relief to the unregenerate people of the nations of the world. These two prophets, while still alive, point out sin and call down every type of plague they desire upon the unregenerate, much like Moses called down plagues on Pharaoh and the land of Egypt.

Consider that in the story of Joseph, his two sons are born of an Egyptian wife and are raised while in Egypt. Since Joseph is a strong type for Christ, his two sons born in Egypt certainly have the credentials for being a strong type for The Two. Joseph's being in Egypt is a type for the time Christ is rejected by Israel and goes to the Gentiles to spread His gospel of salvation. Out of the gentile church age come two major groups of Christian leaders who stand by their Lord until they are martyred. These two horns of a firstborn bull may represent a very special leadership of the end day's church that is corporately called The Two. Manasseh and Ephraim are the strong types for The Two who are raised up during the end of the church age for the purpose of pursuing those people called out of the nations for Christ. They demand an answer as to who is Lord. Could this be the preferred answer in the "valley of decision" spoken of on Joel 3:14? The ones who say Jesus Christ is Lord are brought into the Kingdom. Those who refuse to accept Him are bundled with the tares for burning. Again Ephraim, in my opinion, represents the Messianic Jewish portion of The Two and Manasseh symbolizes the Messianic Gentile portion.

NKJ DE 33:17 His glory is like a firstborn bull, and **his horns like the horns of the wild ox**; together with them He shall push the peoples to the ends of the earth; They are the ten thousands of Ephraim, and they are the thousands of Manasseh."

NIV Deut. 33:17 in majesty he is like a first-born bull; his horns are the horns of a wild ox, **with them he will gore the nations**, even those at the ends of the earth. **Such are the ten thousands of Ephraim; such are the thousands of Manasseh.**

Later we see that the Messianic Jewish portion of The Two are selected to a greater degree for the purpose of exacting the Lord's vengeance at the end of the tribulation week on those who persecute the bride. Possibly that is why the Scripture above has a larger number associated with Ephraim.

#### The Lady With Two Sons

Although this type is mentioned in a later chapter, it is partly mentioned here in order to join the other types and simply to present evidence that validates the hidden truths associated with The Two. Do you remember the destitute lady in Scripture who had two sons (2 Kings 4:1)? The prophet Elisha (a type for what the Holy Spirit does at the end of this age and in the next) tells the mother and her two sons (the church of this age and The Two) to get jars, lots of them, and **seal themselves** in. Sealing themselves in is very important in that it implies that their activities are hidden from view when this

process occurs. They pour oil out of one jar and fill every container they have to the brim. When you read chapters 11 through 13 on typological time lines where the ministry of the Spirit of Elijah (the Holy Spirit working repentance leading to redemption) overlaps with that of the ministry of the Spirit of Elisha (the Holy Spirit working unity within the bride) during the tribulation week, you can hopefully see that this series of Scriptures below may well refer to a special infilling or anointing of the Holy Spirit. At the beginning of the tribulation period, the church is in full retreat before her ancient enemy who is now poised to create the hottest refining fire that tests and perfects her. This woman is a wife of a son of a prophet. Because he is not mentioned, it is possible he may already be martyred leaving her destitute as a widow. She mentions the possible enslavement of her two sons as being a very real possibility. The "creditor" may well be the world system that kills the father and is also after the sons to enslave them. The enslaving process at the end of this age comes through deception.

2KI 4:1 A certain woman of the wives of the sons of the prophets cried out to Elisha, saying, "Your servant my husband is dead, and you know that your servant feared the Lord. And the **creditor is coming to take my two sons to be his slaves.**"

Elisha is a type for the Holy Spirit building, or putting together, as opposed to the Spirit of Elijah that represents the Holy Spirit interested in saving grace through the purchase of souls by our Lord's blood. Elisha asks the woman "What shall I do for you?" He follows that question with another, "What do you have in the house?" Please understand that the church in the end days, with the exception of the two witnesses and their helpers, looks weak and unclean as our Lord promotes his mysterious process of consecration leading to redemption for his bride. Perhaps this woman is a type for the end days' true church and her two sons are types of The Two who prophesy for three and one half years until they are killed. Whatever the case, the woman is shown as having very little left with which to survive, except a "jar of oil," much less pay a debt that she owes.

2KI 4:2 So Elisha said to her, "What shall I do for you? Tell me, what do you have in the house?" And she said, "Your maidservant has nothing in the house but a jar of oil."

The *jar of oil* can symbolize *a deposit of the Holy Spirit*. It is all the woman has left and quite probably, for many of us, it is really all that is important. The woman is shown to be a religious and possibly a spiritual individual. She expresses a very real concern for her sons. Consider they are younger than she and represent something new. Elisha gives her directions as the Lord gives him the answer to her request.

2KI 4:3 Then he said, "Go, borrow vessels from everywhere, from all your neighbors- empty vessels; do not gather just a few.

Could empty vessels represent people from the unregenerate nations of the world that God promises He will bring into the Kingdom in the end days? The salvation of the called ones is a large debt, but we know that the efficacy of our Lord's blood is sufficient for all who call on His name.

2KI 4:4 "And when you have come in, you **shall shut the door** behind you and your sons; then pour it into all those vessels, and set aside the full ones."

It is interesting to note that the woman is admonished to shut the door on the house as she and her two sons pour this "oil". She is pouring oil from the one vessel she has to start with. Is not the church today supposed to be filled with oil (the Holy Spirit)? And if we are poured out, do not others benefit? After this type for the last call of our Lord is finished (it occurs halfway through the tribulation week) there is no longer any more sowing or reaping. The redemptive process comes to an end.

2KI 4:5 So she went from him and shut the door behind her and **her sons, who brought the vessels to her**; and she poured it out.

As far as the people of the world are concerned, they are very unaware ordinarily of people who get saved. It is something that secular people are not interested in and cannot comprehend. Do you notice that it is the two sons who bring the vessels to be filled? The Two also in the end days bring many "empty" vessels (people) of the nations to our Lord for salvation. When this occurs our Lord gives his Spirit for the eventual purpose of a full pardon. These two sons are the ones anointed to serve the Lord of all the earth and they are the greatest evangelists in all of this age. Their acts bring many to Christ. The Two turn these new converts to the church (the woman) that nurtures and feeds them during the short time that remains of this age.

2KI 4:6 Now it came to pass, when the vessels were full, that she said to her son, "Bring me another vessel." And he said to her, "**There is not another vessel.**" So the oil ceased.

When the last new convert comes into the kingdom, the Holy Spirit is given to him/her, then salvation stops. The door of salvation that has been open for over two thousand years finally shuts. Not one soul that the Father calls to salvation is left out!

2KI 4:7 Then she came and told the man of God. And he said, "Go, sell the oil and pay your debt; and you and your sons live on the rest."

So it is with each of us who are transformed by our Lord's saving grace. We can never repay that debt. Only by our service, as given to our Lord, can we at all express our thanks to him. By loving our Lord's new children and watching over them, we show our love to the Lord. Our Lord tells us that the ones who are obedient to him actually show their love to Him (John 14:21-23). It is by giving up our lives that we actually gain life. The church and The Two rise up to meet their groom at the end of the age and "live on the rest" for all eternity.

### Two Doors With Olive Wood

In the Scriptures that follow, King Solomon is building the temple of the Lord. Some of the activities, in which King Solomon becomes involved, are excellent types for

what our Lord does during the millennial reign after this age ends. Everything in this temple and immediately surrounding it is associated with Christ, The Two, and the support personnel who help them. This next type for The Two is a close cross type to the five loaves of bread and the two fish Jesus fed the five thousand but like many keys that unlock truth they are hidden in the Old Testament. There is another close cross type for The Two given earlier in this book when we looked at the two cows pulling the cart containing the five golden tumors and the five golden rats.

Read the following Scriptures before going on. As with all Scriptures taken out of context, have your Bible open to look over all Scriptures that precede and follow the ones brought up for analysis.

1 Kings 6: 31 - 33

31 For the entrance of the inner sanctuary he made doors of olive wood with **five-sided** jambs.

32 And on the **two** olive wood doors he carved cherubim, palm trees and open flowers, and overlaid the cherubim and palm trees with beaten gold.

33 In the same way he made four-sided jambs of olive wood for the entrance to the main hall.

To get into the inner sanctuary, or the room of twenties (the Holy of Holies), you have to pass through 5 associated with 2. These numbers together, from the study in chapter five, are shown to signify grace being given to cover sin. Solomon builds this temple for the Lord, and from the measurements and all of the other symbols within Scripture that mark this structure, it might be concluded that it is a shadow representing the Lord's true temple, the corporate body of Christ, or the New Jerusalem. What allows one access to the Holy of Holies? Remember the curtain that is ripped from the top to the bottom so that you might enter and boldly talk directly to God (Mt 27:51)? Is it not the body of Christ that was broken for you? Then there is also the individual or individuals that are instrumental in praying for your salvation and others that give you the plan of salvation. (Ah yes, the ministry of The Two, sort of like the cows again from the chapter on the study of five and two.) Suffice it to say that these two doors set into a five-sided jamb are felt to be a strong part of the ministry of the two great cherubim (The Two) inside that flank our Lord. *Gold* covering the doors is *righteousness imputed* to those who dispense the grace of our Lord. The doors to the main hall are of normal shape. In second Chronicles 3:14 mention is made of a tri-colored veil but whether it is outside the door or inside the door is not mentioned in that portion of Scripture. The three colors are believed to indicate the tripartite character of the Godhead. Cherubim are woven into the veil and they are carved into the doors along with palm trees. Ordinarily there are two cherubim flanking a palm tree. The date palm is a type for Christ and the two cherubs flanking the date palm are types of The Two. They are important in helping those who are called by the Father to get through the doors and veil.

Two Caves With One Hundred Prophets

Many Scriptures that address this period in the life of Elijah, the prophet, are thought to address a strong type for the activity of the Holy Spirit during Daniel's

seventieth week (see 1 Ki chapters 12, 13, and 14). Shortly after Elijah is released from his hiding place on the bank of the river Cherith and from the house of the widow of Zarahphath, he is told to go and present himself to Ahab (1 Ki 18:1). What must be understood of this type is the correlation of it with the time line of the tribulation week. Part of the first year of the tribulation week is the type being expressed as Elijah hides by the river Cherith, representing a time when The Two are finishing intense lessons regarding the effects of sin. This type is taken from the symbolic meaning of Elijah's eating meat brought by carrion crows (ravens). This action by Elijah represents wisdom derived from unclean situations. It is used to develop humility and a strong resolve in The Two to fight evil and release captives from it.

Below, the Scripture states that in the third year Elijah is commanded by the Lord to approach Ahab. Ahab is an excellent cross type for the antichrist who is active during the tribulation week. The Holy Spirit is a type for Elijah that utilizes The Two to confront the antichrist for the purpose of freeing all those at the end of the age whom our Lord calls to repentance. The eventual giving of rain (double portion rains of His Spirit for service in the next age) is connected with a great sacrifice that occurs when Elijah confronts the prophets of Baal associated with Ahab. This rain (see chapter 16) is the spring rain associated with the double portion that is bought with the deaths of The Two. As Christ buys the spring rains that become evident at Pentecost in the lives of the believers, so The Two help to purchase the spring rains for the next age just after the mid point of the tribulation week. This anointing carries the bride through the millennium period.

1KI 18:1 And it came to pass after many days that the word of the Lord came to Elijah, in the third year, saying, "Go, present yourself to Ahab, and **I will send rain** on the earth."

Obadiah's response to Elijah upon meeting him perhaps is supposed to mollify the prophet. Obadiah (headship of the Christian religious system during the tribulation week) is subjugated by Ahab (antichrist) and though under his domination still is able to hide from Jezebel two groups of fifty prophets. This is thought to occur at the beginning of the first half of the seven-year tribulation period. Perhaps though they are "hidden" it does not mean they cannot still minister. *Fifty* as a number marks the *promotion of substitutionary atonement for sin*. These two groups work frantically to promote Christ even though they are in "hiding," due to Jezebel imposing strong penalties. Jezebel is felt to represent part of the end days' secular church that serves Ahab (antichrist). The secular "Christian" church quite possibly is the strongest persecutor of our Lord's true bride in the end days. It is quite possible that the two witnesses who promote repentance and plagues during the first three and one half days of the seven-day week of tribulation are the two groups of fifty hidden in caves. For three and one half days no one is able to touch the two witnesses, as fire from their mouths destroys anyone who thwarts their purpose of witnessing for God. Rather a peculiar cave, to be sure, but they apparently have a refuge of safety within the "Word." We see a similar situation when the prophet Jeremiah is speaking for the Lord in the following Scripture: JER 5:14 Therefore *thus says the Lord God of hosts: "Because you speak this word, behold, I will make **My words in your mouth fire**, and this people wood, and it shall devour them.* The Word of God is sharper than a two-edged sword (Heb. 4:12) and, when the time comes, The Two know

how to use it through the power of the Spirit.

NIV 1 Ki 18:4 While Jezebel was killing off the Lord's prophets, Obadiah had taken a hundred prophets and hidden them in two caves, **fifty in each**, and had supplied them with food and water.

NKJ 1KI 18:4 (For so it was, while Jezebel massacred the prophets of the Lord, that Obadiah had taken one hundred prophets and hidden them, **fifty to a cave**, and had fed them with bread and water.)

If the type is correct, that the two groups of fifty prophets hidden in two caves represents The Two, then these events represent a time during the first half of the tribulation week. Consider what happens to a world addicted to rebellion to the Word (apostasy) if those having the most truth are sequestered away for a time. Would there be any restraint? I maintain, that with no consequences, rampant rebellion occurs.

For the Lord to remove his leadership: teachers, prophets, and evangelists, that give His counsel from a nation, a denomination, or even a church is to exact the most extreme turning away of His face (Pink, 1997)<sup>10</sup> It is quite indicative of His judgment. This occurs when a people have so turned away from Him that he allows them to go their own way.

#### The Two Halves of the Orchard By The River of Life

These “two orchards” (Eze 47:7-47:12), or groups of trees, refer to the greater bride. The similarities with “The Two” are so great that it is necessary to open the Scriptures concerning them to put things in perspective. From Ezekiel 34 until the end of that book, symbols and types of the end of this age allow us to have insight. When taken with the rest of the Word on this subject, we can see much more clearly our Lord’s intent and purpose for Daniel’s seventieth week.

Before we look at the Scripture associated with the river of life that flows from our Lord, let us first consider the river mentioned in Genesis. In countries like Israel, eastern New Zealand, and certain other arid areas of the world, a river running through a dry area provides water or gives life to the surrounding regions, as rain is virtually absent during the summer months. Taken from a literal interpretation, in most areas of the world the aquifer provides the water for the river, but in Israel the river provides water for the aquifer. Water means life in a dry area. The river shown in Genesis and in Ezekiel, however, is a spiritual river of life that only our Lord can provide. Although it doesn’t describe it as such in Genesis, I believe that in the beginning, that the river originally passes between the two primary trees at the center of the Garden of Eden, that is, between the tree of the knowledge of good and evil (Lucifer and the law) and the tree of life (Jesus Christ and his grace and truth).

Law and grace are diametrically opposed except in our Lord and God. Only in Him, and in those He selects, may they coexist and function. The river of life then can be thought to be the life-giving truths found in the Word as the Holy Spirit enables it to be understood and to be put into practice. That river of life no longer is available to the tree of good and evil, or to those people who reject Christ. It is available only to the ones who are given a repentant heart and who accept Christ as Savior. This river now flows

from our God down throughout the “garden of Christianity” where all of His people (trees) live. The river provides water (truth) through the earth and therefore into the roots of His people. Do you remember when God spoke to Moses and asked him to take off his sandals as he was standing on Holy Ground (Ex 3:5)? Picture this: each Christian is a tree of our Lord’s garden. The life-giving truth is available from His Word. It is right under the “feet” roots of the tree. Unless you pick up the Bible or attend a fellowship of saints where this life-giving truth flows, the tree does not grow or flourish. Taking off your sandals (to expose your roots), or picking up the Bible and reading it, gives you what our Lord defines as “life.” He desires you to have it abundantly. Does it transform you? Our Lord states that it (the Word, His river of life) never goes forth void. (ISA 55:11 *“So shall My word be that goes forth from My mouth; it shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it.”*) I believe this truth, but do you? Many Christians today deem it unnecessary to spend much time in the Word of God. They really do not believe it is relevant for their lives today and, consequently, they remain spiritually stunted for life.

How many of you have snorkeled a spring-fed river in Florida? The river starts out usually with a headspring but as you drift along with the small river there are many other springs contributing to it. The springs increase its flow so that two or three miles downstream the river doubles or triples in size. With this now in your mind, let us look into our Lord’s description of this river that is shown to exist at the very end of this age. Better yet, at the beginning of the next age it flows for a thousand years from the throne of Christ and from His Two for the purpose of completing His bride. It actually is available now to every believer, but those members of The Two drink deepest of it during the very end of this age. They then exhibit the greatest spiritual fruit. Below is a Scripture from Ezekiel that introduces us to this type.

EZE 47:12 "Along the bank of the river, on this side and that, will grow all kinds of trees used for food; their leaves will not wither, and their fruit will not fail. **They will bear fruit every month, because their water flows from the sanctuary. Their fruit will be for food, and their leaves for medicine.**" (The *covering of leaves* signifies the *blood of Christ*.)

This is not the only place in Scripture where there is a portrait of this river of life with The Two. In the book of Daniel we are shown another view/type for it with definite types of The Two on each side of it.

#### The Two Men On Each Side Of The River

Near the end of the book of Daniel, immediately after Daniel is told to seal up the book until the time of the end, mention is made of two men. Sealing the book means that it is impossible to understand until the knowledge in it is necessary to the Lord’s people. Today this book is no longer sealed to some and from this, as well as from many other Scriptures, it is believed we are at or very near the end of this age.

DA 12:4 "But you, Daniel, shut up the words, and **seal the book until the time of the end**; many shall run to and fro, and knowledge shall increase."

The two orchards that straddle the river of life beginning in Ezekiel 47:3 may be very much cross types of these two individuals on each side of the river that we see in DA 12:5. The positioning of these two on both sides of the one above the river (Christ) fits the type perfectly.

DA 12:5 Then I, Daniel, looked; and there stood **two others, one on this riverbank and the other on that riverbank.**

Another cross type is the picture of the two witnesses in Revelation, which many suppose to be Moses (law) and Elijah (grace). It is true that in the beginning in Genesis there are two trees in the garden that are diametrically opposed, the tree of the knowledge of good and evil (the law), which spiritually killed all who ate of it, and the tree of life (Grace) from which Adam and Eve chose not to eat. John 1:17 identifies the giver of each of these two “trees”, “*For the law was given through Moses, but grace and truth came through Jesus Christ.*” Regarding the law, some consideration should be given that it, the perfect law as given by God, is a realm of Lucifer and after his corruption he became Satan. Moses gives the law to the Israelites and they choose to eat of it and attempt to obey it. Of course, they utterly fail in the attempt. However, by the end of this age a balance is inculcated within each of these two great cherubim (the two witnesses) who belong to Christ so as to enable them to work in agreement. They, for all intents and purposes, become identical. Law becomes infiltrated with grace and grace becomes infiltrated with the law. Jesus, Himself, has a perfect balance of each and that is why below He is shown to be above the river. This is a good portrait of the proper positioning of the capstone. He, being the top of the Tree of Life, provides the river of life as it comes from His very mouth. (I suppose an argument could ensue here, as water doesn’t proceed downward in a tree. So for the sake of those who like a debate, let us call Christ the “root and stump of Jesse” and we must recognize we are all grafted into that olive wood stump (Isa 11:1) receiving the life-giving nourishment from it.)

DA 12:6 And one said to the man clothed in linen, who was above the waters of the river, "How long shall the fulfillment of these wonders be?"

Above, one of the men on the bank of the river (one of The Two) asks a question of the Man clothed in linen, which I believe to be a type for Christ. He is many times in Scripture shown to be over the waters (the one in control of the same). *Waters* in Scripture stand for *truth* (living water), *deception* (bitter water), and even *punishment* (waves of the great sea) depending on the scriptural context. Our Lord is the Lord of all. Being above or standing on water is to be not only in a position of absolute authority but to be at peace no matter what the situation. One of The Two asks how long it will be before these prophecies are completed. Even now I believe those of the actual Two are probably searching for the answer to that question. “How long, Sovereign Lord?” I believe the Lord gives them all the wisdom they need to function during the tribulation week.

DA 12:7 Then I heard the man clothed in linen, who was above the waters of the river,

when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that it shall be for a **time, times, and half a time**; and when the power of the holy people has been completely shattered, all these things shall be finished.

The response that Jesus gives is surprising and is an answer few Christians want to hear because most choose to believe in the easy way out for the church. Time, times, and a half a time is seen over and over in the Book of Revelation. It is a period of three and one half years (see the chapters on the types of time lines). During the second half of the tribulation week the light (truth) that the church emits for over two thousand years becomes dimmer and dimmer until, as far as the world is concerned, it goes absolutely out. This event happens a short time before the church, as well as ‘The Two’ rise and meet Christ in the air. This rising in the air occurs just after the seventh trumpet is sounded at the very end of the tribulation week. The Two are privy to knowledge and wisdom first hand from the Lord’s mouth. They disseminate it to those who need to know. Many attach themselves to the church, who are not Christians, in those days (DA 11:34), and even if they hear the truth, it is of no avail for them. Judas walks with Christ for three years hearing and seeing everything, but nevertheless he is not chosen for redemption and consequently is unable to appropriate the “truth that sets us free” for himself. In DA 12:10 it is stated: *“Many shall be purified, made white, and refined, but the wicked shall do wickedly; and **none of the wicked shall understand, but the wise shall understand.**”* This is a difficult truth for many to accept. The ones who most require the knowledge of the truths relating to eschatology, or the times of the end, are listed in Ephesians 4:11, that is, apostles, prophets, evangelists, pastors and teachers. Their purpose is listed in EPH 4:12 *“for the equipping of the saints for the work of ministry, for the edifying of the body of Christ.”* Many leaders today miss this point. The saints are to be equipped for the work of ministry! Many churches today do not in any way exhort or encourage the saints to do much more than attend luncheons and place their tithes into the plate.

Below, we endeavor to interpret the full vision the Lord gives to Ezekiel about the orchard that is found on two sides of a river.

EZE 47:3 And when the man went out to the east with the line in his hand, he measured one thousand cubits, and he brought me through the waters; the water came up to my ankles.

This river flows to the east. That is the direction of our Lord’s garden, those He wishes to redeem and restore. The water starts out shallow, as does the Word (called *milk*) for a new believer. Ezekiel is wading in the water with the man with the measuring line. The measurement of one thousand cubits denotes our Lord’s provision and will for those He calls. The one selected to do the measuring (judging) is Jesus from Ezekiel 40:3 as He is the judge symbolized by bronze.

EZE 47:4 Again he measured one thousand and brought me through the waters; the water came up to my knees. Again he measured one thousand and brought me through; the water came up to my waist.

Jesus brings Ezekiel through the waters or over them as the water becomes deeper and deeper. Our Lord does put us through times of refining (washing), but He walks with us all the way and occasionally He must carry us. After feeding on elementary truths of the Word, He expects us to begin to eat bread and eventually meat.

EZE 47:5 Again he measured one thousand, and it was a river that I could not cross; for the water was too deep, water in which one must swim, a river that could not be crossed.

A total of four thousand cubits makes the river impossible to cross. It is probably a fairly fast running cataract and even if you were a good swimmer you probably could not safely cross it. This river is like the Word of God. The farther you go into it, the deeper it becomes. Now, no man is given all knowledge in the Word. It is very deep and certainly too complex to be fully understood by any one man. Each of us is given a bit to share and to work with as our Maker wills it. Those who serve Him in the sanctuary are given much more than a “worker in the field.”

The ordinal number *four* quite often refers to *those of the world who are held captive by the enemy*. The original river in Genesis splits from one river into four. These four rivers water all of Eden. The number, *one thousand*, being of the Lord and of His will for me, multiplied by four represents the truth He sends to all those the Father would call to make up His new Garden of Eden. This garden is for the purpose of setting the captives free, for their restoration, and for our Lord’s own pleasure. In the Scripture MT 15:38 “*Now those who ate were four thousand men, besides women and children*” shows a feeding of the “truth” by Christ to those needing to be set free at the end of this age. Where would I derive this? Look at this Scripture: MT 16:10 “*Nor the seven loaves of the four thousand and how many large baskets you took up?*” The feeding of the four thousand is associated with seven loaves, and the number *seven* marks *a time of completion*. Not only is seven mentioned but they also picked up seven baskets that were left over (Mt 15:36-37). Two sevens give us *fourteen* which is a *number that marks the time when the Lord’s house (living temple) is totally paid for*. We see much the same thing in 1 Ki 8:65 where we find Solomon dedicating the finished temple for fourteen days. The temple that Solomon builds is a very real type for the living temple that is completed at the end of the next millennium. Would you believe that His new garden is now taking shape all across this globe of ours? And you are one of his “trees of the field”. May you produce fruit abundantly for Him!

EZE 47:6 He said to me, "Son of man, have you seen this?" Then he brought me and **returned me to the bank** of the river.

Ezekiel is apparently with this individual who does the measuring, possibly being able to float above the waters of this river. This is not uncommon in Scripture, but those who can “walk on water” must always do so with faith in Christ.

EZE 47:7 when I returned, there, along the bank of the river, were very **many trees on one side and the other**.

Now these two groups of trees can represent people, possibly leaders, of our Lord's garden. They may be "The Two" about which this book is written or a larger two of the greater body of Christ. They do display characteristics of mature Christians.

EZE 47:8 Then he said to me: "This water flows toward the eastern region, goes down into the valley, and enters the sea. **When it reaches the sea, its waters are healed.**"

The Dead Sea is a desolate waste with no life in it. It is much like the vast numbers of unregenerate people today in the world among whom we Christians move. We are to take the truth of the gospel to them and give them healing and true life in Christ. This should be in the heart of every Christian from the youngest to the most mature.

EZE 47:9 "And it shall be that every living thing that moves, wherever the rivers go, will live. There will be a very great multitude of fish, because these waters go there; for they will be healed, and **everything will live wherever the river goes.**"

Remember when our Lord told Peter He would make the apostles fishers of men? (Mt 4:19; Mr 1:17). The gospel of Christ is our net and we are to catch these fish and with our Lord's help transform them into lambs for the kingdom. Taking the gospel of the Kingdom out into the world does bring life to those whom the Father calls.

EZE 47:10 "It shall be that fishermen will stand by it from **En Gedi to En Eglaim**; they will be places for spreading their nets. Their fish will be of the same kinds as the fish of the Great Sea, exceedingly many.

*En Gedi, fountain of the kid*,<sup>18</sup> is a spring found about half way down the western side of the Dead Sea. David flees to this area for fear of Saul. (It is probably stretching it, but Jesus comes as a scapegoat that has all of our sins laid on Him and He opens the fountain of salvation for all of us.) This river of life extends to En Eglaim meaning *a fountain of two calves*. Two calves may refer to The Two at the end of the age that in effect complete the ministry, that Christ started, of providing living water. So then Christ in His church fishes for the souls of men for over two thousand years, technically, from En Gedi, the fountain of the kid to En Eglaim where The Two give all they have to complete the work of salvation of this age. The fishermen, who stand between these two sites, are individuals of the church, for the duration of this age, who catch souls with the gospel (net) of Christ.

EZE 47:11 "But its swamps and marshes will not be healed; they will be given over to salt.

These are the ones NOT called by the Father. Even though they may inadvertently "drink" of the above river, it does not lend any positive life-giving qualities to their lives. The Holy Spirit does not quicken the Word into action to accomplish what it does in a true believer. No healing will occur, and the excess of salt that inhibits the flourishing of life is ever present in their lives.

This next Scripture is quite important in regards to this discussion. Let us look at both the NKJ and NIV translations.

NKJ EZE 47:12 "Along the bank of the river, on this side and that, will grow all kinds of trees used for food; their leaves will not wither, and their fruit will not fail. They will bear fruit every month, because their water flows from the sanctuary. Their fruit will be for food, and their leaves for medicine."

NIV Eze 47:12 "Fruit trees of all kinds will grow on both banks of the river. Their leaves will not wither, nor will their fruit fail. Every month they will bear, because the water from the sanctuary flows to them. Their fruit will serve for food and their leaves for healing."

The truth hidden in the above Scriptures for so long is simple yet profound. There are two groups of trees here. They are viewed as one orchard at the end of the age, each portion containing a balance of law and grace. In the beginning there is a tree of the law (the Hebrew) on one side and a tree of grace and truth (Christ and His church) on the other, each having enmity toward the other. Yet both law and grace coexist perfectly in our Lord. In the end there are two portions of our Lord's bride with the law having grace added to it and grace having the law added to it. Both portions are identical, being called one, having knowledge of grace and law. There is no longer enmity between the two and Christ is the Lord of each.

Below is a transliteration using the language of symbolism to open these Scriptures. Those Christians who drink of the water (Word-truth) of life produce the nine-fold fruit of the Spirit. Recognizing this fruit in their lives, others become hungry to have the same. Those who eat the Word of life do not grow weary or fall. Instead, they, in spite of adverse situations, still persist in producing the fruit of the Spirit. They produce fruit for twelve months out of each year because they read and believe that the Word of their Lord is truth. The difference between their lives and those of the world make many want to eat the same food (Mal. 3:18). Since the covering of these people (leaves) is the blood of Christ, this same blood (a covering that hides sin as healing occurs) heals all those who are called to receive it and never fails.

To put the above in another form, a symbol-by-symbol interpretation is appropriate here. To again examine the Scripture above we see that there are many kinds of "trees" on each side of the river. These trees produce fruit that can be used for food. Note that they bear fruit every month! The reason given for this is that the river flows from the sanctuary of God. Lastly, not only do they provide food, they also have leaves that can be used for healing. Leaves in Scripture often are a type for a covering that conceals, like a poultice. I would submit to you that these "trees" are actually Christians having the Word in them, which can be given to others for spiritual food for building up, strengthening, and saving. These Christians have access to a technique in providing a covering, the blood of Christ. The blood certainly heals and provides time for complete healing. Twelve months of the year indicates, with the number *twelve*, that this food and medicine is for the restoration and perfection of our Lord's body or the bride. (Has there as of yet been enough of a change in your life for others to recognize and desire the same? If not, drink deeply of the Lord's river of life and become enabled by the Holy Spirit to truly produce fruit for the Kingdom of God.

The tree of life is not just Christ but it includes his bride as well. Whether it includes all Christians, I do not know. There is evidence that points to The Two as being the primary source of Christ's transmission of truth and grace at the beginning and end of this age. These Scriptures from the book of Revelation point to the same two as those found in Ezekiel, but the choice of words is a little different. Nevertheless, it adds more details to the picture of the truth at which we are presently looking.

From the Scriptures, below this pure water that comes from the throne is the truth of God with no speck of untruth in it. This river washes and gives life to those our Lord chooses to drink of it. (For those teachers who handle the Word and are conduits of the Word, a deep and abiding respect and concern should be in all of them. They must attempt to keep the Word pure and not add anything of themselves to it. This is impossible for any man because no man is given the entire truth, so please give grace and gentle correction to those who attempt this impossible feat.) The river runs down the street of the city. Take another look at this street in RE 21:21: "*The twelve gates were twelve pearls: each individual gate was of one pearl. And the street of the city was pure gold, like transparent glass.*" You might note that it is of pure gold. *Gold* denotes *righteousness*. It being pure gold means it is perfect, without any impurities (dross). *Transparent* also points to *purity*; there is no hint of uncleanness in it. The unadulterated Word of God should be completely trusted. Is this not faith?

NKJ RE 22:1 And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb.

NIV RE 22:1 Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb **down the middle of the great street of the city.**

In the Scripture below a description is given that agrees with those above. There is a tree of life that is both above the river (middle of the street) and on each side of it. Christ and The Two can be regarded as one corporate being. As shone before, The Two flank Christ. Most of the time they are shown standing on the banks of the river. These two are thought to be a portion of the "two camps" spoken of by Jacob when he says, "I have become two camps" (Gen 32:7). These two camps probably represent the entire church, that is, the Messianic Jews and the Messianic Gentiles. I believe the entire city is the total bride, the New Jerusalem prepared for her Groom. She comes down, at the end of the book of Revelation, being perfected by the work done during the millennial age.

RE 22:2 In the **middle of its street**, and on **either side of the river**, was the tree of life, which **bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations.**

Again we see the use of the number *twelve* meaning *the authority to mold or form those who are called to belong to our Lord*. Fruit refers to fruit of the Holy Spirit described in Scriptures Mt 3:8, 7:20, 13:23, Lu 8:15, Joh 15:2, 15,4. This tree of life bears twelve fruits. As we bear fruit and do the works set out for us, that shape others for Christ, we do work out our own salvation. The covering, leaves of this corporate tree, must be the blood of Christ as there is no other thing that gives life and heals so

completely. That ancient fig tree (Israel) bears no fruit and is cursed by Christ (Mt 21:19). Adam and Eve cover their nakedness with fig leaves (works) they sew together. Like the Jews of the Old Testament, using works in attempting to placate the law, just is not found to be acceptable by our Lord. This corporate tree of life offers the gift of eternal life to all who accept what Christ did on the cross on their behalf. His blood (covering) is sufficient to cover their nakedness (uncleanness). With it all inhabitants of the city below can refute every taunt the enemy can muster against them. Consequently, the curse, which is empowered by the law, is rendered impotent. We may proceed to serve our Lord in peace (Eph 6:16, Mt 26:28, Heb 13:20-21).

Another Scripture that addresses the living waters of the river of life is found in ZEC 14:8. It adds to the overall picture of the dissemination of our Lord's truth through grace. It describes the river as splitting into two portions. One portion waters the area to the west and finally flows into the western sea, the Mediterranean Sea. The second portion (already analyzed earlier) flows east into the Dead Sea. The two directions point us to our Lord providing the water for the Gentile nations and to the remnant of the Jews.

The next part is hard to understand or accept, so read it simply for interest. If the Lord stands in Jerusalem looking south, those recipients of the western flow of this clear water (truth) are then on his right. Benjamin quite often is thought to symbolically represent the Gentile portion of the church and we know from Scripture that many of them are described as being "left handed men" (JUD 3:15 and 20:16). They stand on the right side of Christ and hold onto him with their left hands. These men are givers of grace. Those Jews of the tribe of Judah (later to become Messianic) stand on the left side of our Lord and hold onto him with their right hands. These people are givers of the law. Remember that in the days described at the time of the end, each of The Two are practically identical in their agreement in the implementation of grace and judgment. Both Scriptures below point to the millennial age in which our Lord finishes the work that He began so long ago --- a work to make for Himself a corporate being that is very much like Him. She completes Him as the new guardian cherub, or tree of life.

ZEC 14:8 And in that day it shall be that living waters shall flow from Jerusalem, half of them toward the eastern sea and half of them toward the western sea; in both summer and winter it shall occur.

RE 22:3 And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him.

### The Two Woman With Wings Like A Stork

The setting of this prophecy must be understood in order to comprehend what is being portrayed. Israel, at the time the scroll is delivered, is in exile in Babylonia. She, corporate Israel, assimilates much of the Babylonian ways that the Lord does not tolerate in his people. Iniquity infiltrates the "Lord's people" to such a significant extent that it must be judged and dealt with.<sup>21</sup> I believe this story is a type for what occurs to the modern day Christian church at the end of this age. The church today is so infiltrated with the world that the Lord must shake all iniquity out of her. That is part of the purpose of the tribulation week. Also, there are two perceptions of Israel. One Israel is the remnant chosen for redemption. The other Israel is filled with apostasy having turned her

back on our Lord seven times in history during times of great trouble. It is the apostate Israel during the tribulation week that compromises with the Islamic nations (eighth hill, or mountain). Our Lord judges this coalition at the end of this age during the time of tribulation. She, I believe, is the whore of Babylon that sits on seven hills. The hills represent the seven difficult times she turns her back on the Lord and compromises by standing with the enemy. As a review, Greece, Rome, and the third Reich of Germany (through financial gains in armament manufacturing) are the last three "mountains" with which Israel compromises. This portion of Israel is placed in the container described below for judgment at the end of this age. (The other one, the remnant of Israel that is marked for redemption, receives an awesome infilling!) Perhaps this double-sided scroll, described below, is a portion of the scroll in Revelation that states the reasons for Israel (the whore of Babylon) being judged.

ZEC 5:2 And he said to me, "What do you see?" So I answered, "I see a flying scroll. Its length is twenty cubits and its width ten cubits."

During our Christian walk is our sin not judged and washed away by the Holy Spirit? Are we not washed by the Word and occasionally chastised so as to leave our sin and conform to the image of Christ? Both law and grace must be in the life of a believer for redemption to occur. In the case of the contents of this scroll there is only judgment that leads to destruction. The law can only curse so where would grace be in this scroll if it were there to be found at all? Strangely enough, the dimensions of it do point to our Lord's response to intercession and His sovereignty over the situation! *Twenty* is associated with *intercession for mercy*; in this case it may point to the prayers of the saints who are in deep trouble asking for mercy when they see their weakness. The number *ten* points to *those whom the Lord commands to be released from being held captive*. In this case, it is an answer that removes the tremendous pressure exerted by the enemy against the church after repentance for the chaff is made during the tribulation week.

At the end of this age a portion of Israel allies herself with the antichrist. She stands with him until he turns on her. This happens to Israel seven previous times. Like a depraved person she cannot learn to be righteous or loyal. At a time in the not too distant future the curse in this scroll is activated against apostate Israel, the secularized Christian church, and the unregenerate nations. Grace is given to the remnant of Israel. This is the purpose of the tribulation week: to separate the wheat from the chaff. All of the chaff ends up in this container covered with lead in order to be thrown away. All of the wheat, those who belong to our Lord, is taken up with Him. During the millennial age the wheat is built into a magnificent temple that houses our Lord.

ZEC 5:3 Then he said to me, "This is the curse that goes out over the face of the whole earth: 'Every thief shall be expelled,' according to this side of the scroll; and, 'Every perjurer shall be expelled,' according to that side of it."

ZEC 5:4 "I will send out the curse," says the Lord of hosts; "It shall enter the house of the thief and the house of the one who swears falsely by My name. It shall remain in the midst of his house and consume it, with its timber and stones."

Above, we are shown that the edict sent forth by our Lord is, like a fire, utterly consuming that which is displeasing to Him. During the time of the tribulation there is a great fire, and it consumes all those not belonging to our Lord. That same fire, unexpectedly for some, refines those who do belong to Him. In the middle of ZEC 5:4, specific mention is made of the curse finding the “*one who swears falsely by My name.*” These are the people who believe they are within the camp of God but do not belong to it. Call them *tares*. At the end of this age, our Lord separates them from the true wheat (Math 13:30 and 41). Perhaps the above phrase also points to those spoken of in Daniel 11:34 that join the Christian camp yet are not “sincere.” Below, we are given a description of what is to be done with all of those prepared for the wrath of our Lord.

ZEC 5:6 So I asked, "What is it?" And he said, "It is a basket that is going forth." He also said, "This is their resemblance throughout the earth:

ZEC 5:7 "Here is a lead disc lifted up, and this is a woman sitting inside the basket";

ZEC 5:8 then he said, "This is **Wickedness!**" And he thrust her down into the basket, and threw the lead cover over its mouth.

A container for the fullness of iniquity is provided. The cover that seals it is made of lead, which is dross (impurity, sin). This cover symbolizes the contents. It is a heavy cover that is difficult to remove if you are inside. The unregenerate people shoulder their own iniquity and rebellion. At the end of this age all of the tares are bundled, that is gathered together into one camp, or call it a basket, to be thrown out.

ZEC 5:9 Then I raised my eyes and looked, and there were **two women**, coming with the **wind in their wings**; for they had wings like the wings of a stork, and they lifted up the basket between earth and heaven.

*Wings* in Scripture symbolize that which protects, guards, or covers. The strength to do so comes from the Holy Spirit. These two women, I believe, represent “the counterfeit two” belonging to the enemy. These two corporate groups of the enemy are enforcers of the law. They, being female from a religious sense, would put them out of place as angels in our Lord’s camp.<sup>21</sup> They do have the “wind in their wings,” or, let us say, an approval from God, to perform this function. To place the fullness of iniquity in its place for judgment and destruction is quite a chore. The stork is considered “unclean” and is not eaten by the Hebrews of the last age. This gives us the view that these two women belong to the enemy. Finally, because the women are on each side of the container of iniquity, they are reminiscent of the number 666. Each flanking number, or bird woman in this case, works to carry out the mandate of the central commander who, in this case, is Satan. It is he and his two who are in charge of the incredible deception that takes place during the tribulation week. That deception actually builds a place (gathers those together) for the fullness of iniquity in those days. This is without a doubt the will of our Lord, so power is given to them for this purpose, hence the “wind in their wings.”

ZEC 5:10 So I said to the angel who talked with me, "Where are they carrying the basket?"

ZEC 5:11 And he said to me, "To **build a house for it in the land of Shinar**; when it is ready, the basket will be set there on its base."

A house is being built for those people who choose evil at about the same time as a house is being built out of those who belong to our Lord. We are the Lord's temple (house). Satan at the end of this age is allowed to grow very strong and attracts many to be part of "his house." Remember the tares are bundled at the end of the age (Satan's house). We are in the bundle of the living whereas they are in the bundle marked for death (burning). Shinar is the land of Babylonia of which the whore of Babylon (secular Israel, the apostate Christian church, and the nations not called by the Lord) is a part. Peculiar, is it not, that at the end a portion of Israel stands with the antichrist and another portion of Israel, the remnant, stands as a portion of the bride of Christ?

### The Two Cherubim With a Palm Tree

The palm tree is shown in Scripture to always be green no matter what the conditions might be. Our Lord Jesus may be regarded as a male date palm that is very tall and majestic. These trees are always grown near water for irrigation purposes. In a grove the male date palm is surrounded by hundreds of female trees that bare the fruit. The palm tree, in the Scripture below, is a type for Jesus Christ with cherubim on each side. In this portrayal of The Two we must take note that each has the same two faces. These cherubim are not to be confused with the four cherubim earlier described in Ezekiel (Eze 1:5- 6) or the four of Revelation (Rev 4:6).

At the beginning of this age, one (Israel) wears the face of the Law and the other (Messianic Gentiles) wears the face of Grace. Now each is identical as they contain the same balance seen in Christ. Jesus, as the Lion of the tribe of Judah and as the crucified suffering servant, is revealed in the faces of each cherub. One face of a cherub (that of the suffering servant) looks to the King for intercessory purposes related to grace. The face of the Lion on the other cherub looks to the King for directions to implement consecration. Then the two faces look outward toward the flock to implement change. This impossible duality of grace and law are very well developed within The Two.

EZE 41:18 And it was made with cherubim and palm trees, a palm tree between cherub and cherub. Each cherub had **two faces**,  
EZE 41:19 so that the **face of a man was toward a palm tree on one side, and the face of a young lion toward a palm tree** on the other side; thus it was made throughout the temple all around.

Each cherub represents a group of leaders interceding for mercy and forgiveness, pleading the blood shed by Christ as the suffering servant of the cross. The face of the lion represents those who promote the purity and holiness as requested by Christ in their prayers. The face of the lion is also the face of Jesus. It represents Jesus as King of Kings and Lord of Lords, the Judge who desires purity and an end to sin so His people might be set completely free. The two cherubim, by having the two very distinctive faces of Christ, take on the very character of their Lord and Savior. These two cherubim, I

feel, are identical to the two witnesses of Revelation.

When our great High Priest intercedes for us during his prayer on the Mount of Olives, does He not include with other requests the following two things in his high priestly prayer? Jesus prayed in John 17:15, 17: “*Keep them through your name that they might be one as we are one,*” and also, “***Keep them from the evil one, sanctify them by your truth***”.

There are many parallels in this high priestly prayer with that of the prayer Jesus teaches His apostles to pray in MT 6:13, particularly in the following portion, “*And do not lead us into temptation, But deliver us from the evil one.*” Jesus uses the tempter only when we need to be taught a lesson to release us from our own stubborn sinfulness or at least to restrain our overwhelming pride.

So then, these two cherubim, each having a balance between the law and grace that Christ places within them, also intercede to gain sanctification and deliverance from the evil one for the greater body of Christ. However, when someone is deemed recalcitrant, then The Two turn that one over to the evil one to be taught a lesson for his own good (CO 5:5). My dear reader, how many times have you heard of or observed this being done in your church? It may be tough love, but it is love, and we are asked to do it from a position of love!

**JOH 17:19** "And **for their sakes I sanctify Myself**, that they also may be sanctified by the truth.

Finally if it follows that Christ, who is a pure blameless lamb of God, makes this above statement in his prayer to the Father, shouldn't we consider that the ones in high authority in the church, particularly The Two, should also do the same?

#### Jonah With the Plant Destroyed by a Worm

With the type for Jonah thought to represent a type for The Two and Christ, we are introduced to an individual who is a bit recalcitrant in obeying the voice of the Lord to warn a Gentile nation of impending doom. He is commanded to go to the city of Nineveh to warn them of impending judgment. The type here is of the end of the age when Christ, through his Two, warns an apostate world of the approach of His divine wrath. That wrath falls at the end of the tribulation week.

On board ship Jonah, during a terrible storm, goes below and falls fast asleep. Does this remind you of a time when Jesus does a similar thing while in the apostle's boat (Mt 8:24)? The ability of Jesus to be at peace (at rest) in any circumstance is incredible. You might question my statement in the previous paragraph that Jonah (Jesus) is a bit recalcitrant to obey. Do you remember the time on the Mount of Olives where Jesus prayed regarding his mission of the cross? He does ask that if it were possible that it might be taken from him.

Jesus' incident may be the parallel type for Jonah where the men of the ship throw him overboard. He sinks down to the bottom of the sea where he is swallowed by a great fish. Jonah's time in the fish reflects the time Jesus spent in the tomb before His resurrection (the sign of Jonah as seen in Luke 11:29). This is not due to Jesus' disobedience but to the sin (rebellion) placed upon Him that belonged to us.

Remember, too, that the sea is a type for the domain of Satan and all those who belong to him. Notice the allusion to this in the next verse.

MT 12:40 "For as Jonah was **three days and three nights** in the belly of the great fish, so will **the Son of Man be three days and three nights in the heart of the earth.**

Jonah is a type for Christ throughout the book of Jonah. His arrival in Nineveh represents the beginning of the tribulation period when the Lord (through His Two filled by the Holy Spirit) brings in a great abundance of people for salvation. After that, He pours out His wrath on the ones who are not sealed. Now we know that Christ's Spirit fills his two witnesses who are types for The Two. Let us look at the last portion of the allegory of Jonah and see if The Two might be involved.

In JON 3:3, Jonah is sent to Nineveh to warn the people of impending destruction due to their sin. The two witnesses in the book of Revelation are sent for the same reason. It takes Jonah three days to deliver his message to the Ninevites. This three-day journey is interesting because it is close to the amount of time, according to Daniel's seventieth week, that the two witnesses preach to the world before they are killed (Rev. 11:2,3). From the beginning of the tribulation week until The Two are martyred three and one-half days (years) pass.

The ministry of the two witnesses parallels the cross type for Elijah. We know Elijah spends some time at the brook Cherith (1 Kings 17:3) before he is sent to the woman and her child. From this we might extrapolate that The Two do not immediately begin their ministry at the very beginning of the tribulation week. If The Two, which represent two very large corporate groups of end days' warrior apostles, preach the gospel of the kingdom of God to the whole world (Nineveh), then this event marks the completion of this age. Notice below that the gospel is preached "as a witness" to all nations.

MT 24:14 "And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.

Now below we see the three-day (symbolically, three years) journey of Jonah. I believe the two witnesses undertake the same length of time in their journey as they witness to a dying world.

JON 3:3 So Jonah arose and went to Nineveh, according to the word of the Lord. Now Nineveh was an exceedingly great city, a **three-day** journey in extent.

The two witnesses do not immediately begin on day one but take some time before the Lord reveals his warning through them on the first day. In Revelation, consider that a day of the tribulation week does equal one year.

JON 3:4 And Jonah began to enter the city on the first day's walk. Then he cried out and said, "Yet forty days, and Nineveh shall be overthrown!"

*Forty* refers to an indefinite period of time that the Lord uses to work out His plans. In this case it refers to the overthrow of the Eighth Beast Empire of the evil one as well as the establishment of His saint-filled Millennial Kingdom. This verse constitutes, essentially, the message that the two witnesses give the world during the beginning of Daniel's seventieth week. That message is the testimony of the Kingdom of God. A prime portion of their message includes pointing out the world's sin and a need for repentance. Finally they hold out **one last time** the grace offered through the blood of Christ. This is the last chance given at the end of this age of grace before the doors to salvation become permanently shut.

JON 3:5 So the people of Nineveh believed God, proclaimed a fast, and put on sackcloth, from the greatest to the least of them.

The people who hear the warning, and recognize it for what it is, repent and accept Christ as Lord. These could be the group from the parallel type on Mount Carmel. They exclaim, "Jehovah is God" when the Lord answers with fire an acceptance of the bull (the last offering of the two) that Elijah offers up (1 Kings 18:39). Yes, The Two are offered up just as Christ and His apostles are offered up at the beginning of this age. They may not hang on crosses but, like the original apostles, their lives are martyred.

JON 3:6 Then word came to the king of Nineveh; and he arose from his throne and laid aside his robe, covered himself with sackcloth and sat in ashes.

The above people are those whom the Lord calls to salvation about half way through the tribulation week (approximately three and one half years). In contrast to this Nineveh king, the "king of Nineveh" at the end of this age is Satan and he does not repent. Jesus is incarnate within His Two, of course, and leads His people to repentance.

The two witnesses wear sackcloth (Rev 11:3), which reveals that a portion of their purpose is intercession for mercy to promote repentance of sin. We must also consider that a type is not perfect. The city of the Ninevites is spared, making Jonah look like a lying prophet. However, at the end of this age during the tribulation week, many do not accept the gospel of the Kingdom. They will perish.

Near the end of this story, nevertheless, we see an allegory that may explain the time of the end. Jonah leaves the city and sits down on the east side of the city. This is a position of judgment. It belongs only to our returning Christ and those saints who are given authority to rule and reign with Him. At the beginning of this age Jesus comes offering grace and his Spirit still offers it today, but when He comes at the end of this age, He comes as the Judge. He enters from the east and distributes wrath and vengeance.

JON 4:5 So Jonah went out of the city and **sat on the east side of the city**. There he made himself a shelter and sat under it in the shade, till he might see what would become of the city.

The sun in Israel on a hot day can be very uncomfortable so Jonah makes a shelter to protect himself from the full impact of the sun. The *sun* in Scripture symbolizes the

*bringing to the surface within the heart of man recognition of his sin.* It is not comfortable when this occurs and most people do not want their sin shown to them.

Below, the Lord causes a plant (covering) to surround Jonah's head during this time of waiting. It is a protective covering and Jonah is grateful for it. During the first half of the tribulation period the two witnesses are safe. Nothing touches them as they carry out their God-ordained ministry of turning many people of the world away from sin to Christ's kingdom. At exactly the midpoint of that week a great event occurs, which brings a tremendous number of souls into the Kingdom of God. After this event the Lord reveals the antichrist and allows an unbridled persecution of the true church. The two witnesses are killed and the light (truth) of the gospel of the kingdom, given by the church, grows dimmer and dimmer until it goes out. This is when the "power of the Holy people" is finally broken as spoken by our Lord in the book of Daniel (Daniel 12:7). This midpoint period when the two witnesses are martyred is the cross type for the event when the Lord allows a worm to eat the head-covering plant in the book of Jonah.

JON 4:6 And the Lord God prepared a plant and made it come up over Jonah, that it might be **shade for his head** to deliver him from his misery. So Jonah was very grateful for the plant.

Just as an aside, I bring up another Scripture from the Psalms to partially support the view that this plant, which protects Jonah's head, symbolizes The Two that cover and protect. Previously I pointed out that Manasseh and Ephraim are strong types for The Two. Note below that Ephraim **also** is the helmet (that which protects) for Christ's head.

PS 60:7 Gilead in Mine, and Manasseh is mine; **Ephraim also is the helmet for My head**; Judah is My lawgiver.

Notice in this next Scripture that morning is dawning. Another day is beginning to open (the millennial day) and at this point the church is in deep trouble. The withering of the plant, or vine, that shades Jonah's (Christ) head represents the martyring of The Two and the Great Tribulation of our Lord's true church. The Two are always shown to be very protective of their head (Christ). The worm may represent all those of apostate Israel, the secularized apostate Christian church, and many of the world's people who belong to the antichrist. The time line involved is that of the second half of Daniel's seventieth week during a time called Jacob's Trouble, or the Great Tribulation. In Daniel 12:7 a statement is made that when the power of the holy people is shattered all the things that our Lord accomplishes in this age is complete. When the worm destroys the plant (the effectiveness of the church and/or His Two), this opens the door for the countdown to our Lord's arrival for the pouring out of His vengeance.

JON 4:7 But as **morning dawned** the next day God prepared a worm, and it so damaged the plant that it withered.

Below, the arrival of the sun and the east wind signifies a time of great judgment upon an unrepentant world. Jonah desires to die. Jonah's head is a type for Christ directing through the Holy Spirit the entire corporate church (His body). Christ's anger

can certainly be understood. His favorite most intimate portion of the bride (The Two) and many others are killed by the beast system during much of the latter half of the tribulation week. This does not make the Groom happy at all. The incredible "heat of the sun" shines full force on Him as he indwells what is left of His church. Many people in that day are angry about all the suffering and pain they have to endure. Much of it is for their own good because the great end days' fire is for the refining and perfecting of the saints. A confirming statement is given from DA 11:35 *"And some of those of understanding shall fall, to refine them, purify them, and make them white, until the time of the end; because it is still for the appointed time,"* makes clear the purpose of those days.

JON 4:8 And it happened, **when the sun arose**, that God prepared a vehement **east wind**; and the **sun beat on Jonah's head**, so that he grew faint. Then he wished death for himself, and said, "It is better for me to die than to live."

With the plan of salvation and the gospel of the kingdom being preached and the The Two (the plant) being dead, sacrificed for their Lord and the church, understandably Jonah (Jesus) is angry. The name Jonah means *a dove* and this meaning puts him typologically as Christ and his church. As the Bride of Christ goes through the fire of the end days and suffers like He suffered on the cross, can you imagine the Groom's anger at those who create the death and suffering of much of the bride? The anger of the Groom when He comes is that of unquenchable jealousy. If this type is accurate, I think Christ has every right to be angry even though it is what gives His bride her white spotless wedding gown. Remember the two witnesses, whom I believe to be the innermost circle of Christ's confidantes, are killed at the midpoint of the week or shortly thereafter. This indeed causes righteous indignation in our Lord and Savior.

JON 4:9 Then God said to Jonah, "Is it right for you to be **angry about the plant**?" And he said, "It is right for me to be angry, even to death!"

In 1 Kings 19:4 Elijah, not shown to be angry although he must have been frustrated, asks that the Lord take his life. (This type is thought to be at sometime late in the second half of Daniel's seventieth week and would represent an excellent cross type between Jonah and Elijah, just before the return of Christ.) He feels he is the only one left of all the Lord's prophets. The Lord brings up the word *pity* in the next two Scriptures. He holds it out to Jonah as an object lesson that it is good for him to learn.

JON 4:10 But the Lord said, "You have had **pity on the plant** for which you have not labored, nor made it grow, which came up in a night and perished in a night.

Quite often it is difficult to know when a type ends and when the event changes its focus back to the actual time of the narrative. This Scripture may well shift back to Jonah's time. Nineveh is a type for the unregenerate world of men in which resides those whom the Lord calls to salvation to become his bride. These people, who are called to salvation through the righteousness imputed by Christ, are marked in the Scripture below by the number, *one hundred and twenty thousand* (120 000). If you can accept this, the

number equals the *unregenerate Jews* whom our Lord calls to become part of the church. The livestock (those of the nations called to repentance) represents those Christ brings in at the end of the age out of the great fire. Perhaps as the church comes to belong to Christ, so then the nations come to belong to the church. In any case the livestock are a direct and perfect cross type for the livestock for which Jacob worked for six years (Gen 31:41).

JON 4:11 "And should I not pity Nineveh, that great city, in which are more than **one hundred and twenty thousand persons** who cannot discern between their right hand and their left --- and much **livestock**?"

### The Two With the Lord Who Are Sent Down to Sodom

There may be another type for The Two hidden in Genesis. Some scholars feel that these three men listed below actually are a type for the trinity and perhaps they are. I am more inclined to believe the man who stops and talks with Abraham is the angel of Christ and the two men who are with him represent a type for The Two. Let's see if there is enough of a fit in what occurs in Scripture to warrant calling them The Two.

We at first find them standing under oak trees when Abraham recognizes them. *Oaks* in Scripture symbolize *selflessness* or *death*. *Three* in Scripture can denote *the trinity*, *the three portions of the leadership of the bride* or *the three greater portions of the bride*. It also designates *those who are pure*, or *those who are to be made pure*.

GE 18:2 So he lifted his eyes and looked, and behold, **three men** were standing by him; and when he saw them, he ran from the tent door to meet them, and bowed himself to the ground.

In the Scripture below Abraham has Sarah take three measures of fine meal. Apparently there is one measure for each of the three.

GE 18:6 So Abraham hurried into the tent to Sarah and said, "Quickly, make ready **three** measures of fine meal; knead it and make cakes."

Finally after the meal, as the Lord is preparing to leave, Abraham is allowed to know that the Lord is preparing vengeance for the cities of Sodom and Gomorrah, found on the plain below them. Abraham's nephew, Lot, lives there. At the end of this age when iniquity is allowed to reach its zenith, the church of God will be found living among the wicked. Note below that Abraham seems to intercede for the people who might be righteous in those cities that the Lord plans to destroy. Also please recognize that Abraham calls this individual the "Judge of all the earth." Is not our Christ just that, and will He not come at the end of the age with His Two to confront and destroy the unrighteous?

GE 18:25 "Far be it from You to do such a thing as this, to slay the righteous with the wicked, so that the righteous should be as the wicked; far be it from You! Shall not the **Judge of all the earth** do right?"

Below The Two are called two angels. The word *angel* technically means *messenger*. The two witnesses of Revelation (The Two) most certainly are messengers of God! Christ completes forming them at the end of our age for the purpose of calling down destruction on people who are evil in response to an outcry, from the true church, regarding the iniquity. A second, and no doubt more important, purpose is to save anyone who might belong to the Lord. In this case there are only Lot and his two daughters that are saved.

GE 19:1 Now the **two angels** came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them, and he bowed himself with his face toward the ground.

Lot, who may be a type for the church or perhaps the Jewish remnant, offers the two angels protection for the night. The widow of Zarephath and her two sons may be cross types for Lot and his two daughters.

GE 19:2 And he said, "Here now, my lords, please turn in to your servant's house and spend the night, and wash your feet; then you may rise early and go on your way." And they said, "No, but we will spend the night in the open square."

After having them agree to spend the night under his roof, Lot prepares a meal for these two. The widow of Zarephath also provides Elijah with some bread.

GE 19:3 But he insisted strongly; so they turned in to him and entered his house. Then he made them a feast, and baked unleavened bread, and they ate.

Below we see that the men of the village desire to molest these two angels. Lot is willing to do everything in his power to prevent it. He even offers his two virgin daughters (types of the two portions of the greater church?) for their pleasure.

GE 19:4 Now before they lay down, the men of the city, the men of Sodom, both old and young, all the people from every quarter, surrounded the house.

GE 19:5 And they called to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us that we may know them carnally."

After determining just how far Lot goes in protecting the holiness of these two, he is pulled back into safety. This is part of the testing of the Great Tribulation. It shows the bride the iniquity of which she needs to repent.

GE 19:10 But the men reached out their hands and pulled Lot into the house with them, and shut the door.

Below, note that there is an outcry before the Lord regarding how great the iniquity of this place becomes. This is quite similar to the prayers of the saints in

Revelation being offered up that prompts the Lord to judge those who do harm to his bride.

GE 19:13 "For we will destroy this place, because the outcry against them has grown great before the face of the Lord, and the Lord has sent us to destroy it."

The time for the destruction comes the next morning as the sun is coming up. This is the early morning of the millennial age after the blowing of the seventh trumpet. In the book of Revelation we know that the Lord expresses His wrath by the pouring out of the seven bowls of wrath on the world's unregenerate people. We do know that The Two are martyred near the middle of the tribulation week and are resurrected at the end of it. They rise with the church in what many people today call the rapture (for the purpose of the marriage of the Lamb). They return at the seventh bowl to wreak vengeance with their Lord and King. Removal of Lot and his two daughters could be a type for the rapture of the church because the church does not suffer the wrath of God. (See chapters on time lines for a more exact timetable). In any event, this type shows that the rapture occurs just before the rising of the sun, or at the dawn of the millennial kingdom. This is in agreement with the timing as shown by the book of Revelation.

GE 19:15 When **the morning dawned**, the angels urged Lot to hurry, saying, "Arise, take your wife and your two daughters who are here, lest you be consumed in the punishment of the city."

Often in types we see our Lord sending his punishment in the form, below, of fire and brimstone. Several places in the book of Revelation we see the same situation near the end of the tribulation week (Rev 21:8). This then is a type for what occurs on the "Lord's Day." It is a sign of God's coming wrath.

GE 19:24 Then the Lord rained brimstone and **fire** on Sodom and Gomorrah, from the Lord out of the heavens.

Eventually the two save Lot and his two daughters. The cities of Sodom and Gomorrah are destroyed. This type ends at this point as Lot's literal life continues.

### The Two Pillars of Solomon's Temple

To begin this section it is beneficial to understand the allegory of the next Scripture. It is in the context of Solomon (Christ) building the Temple (His bride).

1KI 7:13 Now King Solomon sent and brought **Huram from Tyre**.

Our Lord Jesus Christ (King Solomon ruling and reigning during the next age) brings a man (Hurum) from Tyre. Hurum, or Hiram, is king over Tyre and represents a very strong type for Satan as king over the unregenerate peoples (the great sea). The Lord uses these individuals to build "His house," or church. In the next Scripture, 1KI 7:14, Hurum is shown to be a son of a widow from the tribe of Naphtali. Now the

meaning of the stone given for this tribe on the breastplate of the high priest represents “workmanship.”<sup>2</sup> The father of Hurum is a man of Tyre (City of Satan, or *the little rock*) and is trained to be a worker with metal, in particular bronze. *Bronze* stands for *judgment*. Scripture clearly shows that the enemy is good at accusing and condemning with the law. Quite possibly Hurum’s father is the father of lies, Satan himself. Satan does engender progeny like himself, but he abandons all who help him conceive his kind. In any event the combination of these two concepts, the law and workmanship, gives us a portal through which to look. We may then better understand how our Lord uses circumstances, both good and bad, for our spiritual development. Though I have mentioned it before, let me repeat that when Jesus allows Satan to sift Peter, it turns out for Peter’s good. Satan, with improper motives, can and does point out a person’s sin very vividly in the mirror. Through this action by Satan, the Lord helps us see so we can repent of our weaknesses and be changed into His image. With this in mind, let’s look at the symbology associated with the two pillars of Solomon’s temple.

These two pillars are placed on the temple porch, one on each side of its entrance. They are identical in all respects except for their names. The pillars remind me, for many reasons, of the two cherubim in Genesis that guard the eastern entrance to the garden with a flashing sword (Gen 3:24). From the two original cherubim (the old guardian cherub of the law) to the two witnesses in Revelation (those appointed to a balanced leadership utilizing law and grace), there is a gradual change from each supporting the harsh law toward the two supporting a balance of grace and law within each one. These two pillars, I believe, represent symbolically the completed product of the transition. All the numbers and other types associated with each one point to the function and the purpose of the two completed cherubs, that is, the top leadership of the new guardian cherub with Jesus at its head.

1KI 7:15 And he cast **two** pillars of **bronze**, each one **eighteen** cubits high, and a line of **twelve** cubits measured the circumference of each.

There being two pillars indicates that grace is given in spite of judgment being rendered. The number *eighteen* designates the *intent of freeing a person from the bondage of sin, not with the death of the person but with the grace bought by Christ*. *Twelve* symbolizes *work utilized for conforming the Bride of Christ into His image*. The Two, of which these pillars are a type, promote the Word to set the Lord’s people free from bondage. *Bronze* denotes *judgment* and, in this case, these two look at and discern sin requiring repentance in order that the ones entering the house (bride) are not hurt and do not promote filth within. These guardians of the entrance utilize both grace and law to cleanse.

1KI 7:16 Then he made **two** capitals of cast **bronze**, to set on the tops of the pillars. The height of one capital was **five** cubits, and the height of the other capital was **five** cubits.

A capital of bronze is found at the top of each column. This capital may indicate the headship of Christ within The Two for the purpose of judging the sin of all whom the Father calls into the Kingdom. This judgment is not like that of the Law utilized by the Hebrews during the last age but is a loving judgment with spiritual restoration in mind.

This judgment of sin linked with bronze pomegranates is indicative of the fruit produced through repentance. The capitals represent The Two with the columns perhaps representing the “Levites” or those who carry out the service as directed by those who rule. The height of the two capitals is five cubits. *Five* when connected with *two* denotes *grace being given to cover sin* just as Jesus fed the five thousand men in the wilderness with five loaves of bread and two fish. Five can also denote a willingness on the part of the participants to actually assume sin, as did Christ, that others might be freed of it. The overall height then of each pillar twenty-three cubits. This number seems to point to a leadership group, possibly from the Levites.

In JER 52:21 the walls of these pillars are described as being four fingers thick. Being four fingers thick may denote that these are to judge and cleanse those taken from the unregenerate world. *Four* also has the connotation that the two are originally taken *out of the world*.

1KI 7:17 He made a lattice network, with wreaths of chainwork, for the capitals which were on top of the pillars: **seven** chains for one capital and **seven** for the other capital.

*Seven* denotes *the price paid for each of the two portions of the bride by our Lord* to complete the work in each. *Fourteen* then points to *a completion of The Two*. The Two are willing to also pay a price, as does their Lord and Savior, so that the rest of the body of Christ can be brought in. Another way to explain the number *seven* is *time spent to pay for and perfect each of the two portions of the bride*. The cross type here is the time Jacob spends working for each of his two brides (seven years for each). *Fourteen* is *the culmination of work at the very end of this age* as designated by each having seven chains (in the above Scripture).

1KI 7:18 So he made the pillars, and **two rows of pomegranates** above the network all around to cover the capitals that were on top; and thus he did for the other capital.

There is a double row (double anointing?) of fruit adorning these capitals. Membership in The Two may well necessitate a double portion of His Spirit, but to receive it they must undergo a double cleansing in the fire of affliction. Pomegranates are found in the hem of the high priest’s robe. In Song of Solomon, the Shulamite offers to give her lover her love in the gardens where the vine and pomegranate are in bloom. These two pillars in Kings, that represent the two portions of our Lord’s end day’s balanced servant leaders, indeed give their love to their Lord while working in the garden (the church). They are, for the most part, martyred for their work during the second half of Daniel’s seventieth week. Before this happens their work produces much fruit for their Lord. It is quite possible that this might be the time of the double harvest preceding the Jubilee, or Sabbath year (see chapter 14).

1KI 7:19 The capitals, which were on top of the pillars in the hall, were in the shape of **lilies, four** cubits.

The lily of the valley is associated with Christ and it also, through association, is seen within the ones who sit at his right and his left. *Four* designates *those who are taken from the world and conformed to the image of Christ*.

1KI 7:20 The capitals on the two pillars also had pomegranates above, by the convex surface which was next to the network; and there were **two hundred such pomegranates** in rows on each of the capitals all around.

Two hundred again marks The Two in that it is associated with those people called to offer significant intercessory prayer for mercy and forgiveness. Each pillar capital is adorned with two hundred pomegranates. The result of their authorized intercession (offering or oblation) is not only salvation for many people, but it would also be the fruit production in those under their care. Could we regard these as magnificent prayer shawls that the old Rabbis wear as they pour out their concerns for others to their Lord?

NKJ 1KI 7:21 Then he set up the pillars by the vestibule of the temple; he set up the pillar on the right and called its name **Jachin**, and he set up the pillar on the left and called its name **Boaz**.

NIV 2 CH 3:17 He erected the pillars in the front of the temple, one to the south and one to the north. The one to the south he named **Jakin** and the one to the north **Boaz**.

The names of the pillars may be significant in that they both represent aspects of Christ. Generally the right hand is that of grace and the left is the place where sin is judged and paid for by the blood. The pillar on the right (south) is named Jachin, meaning *firm*, or *he shall establish*. This is probably in reference to the certainty of our Lord's designs for each of his children. It is an expression of his immutable sovereignty. At this point, this pillar probably represents the warrior apostles of the Gentile portion of his bride, whereas Boaz (the Hebrew priesthood) is probably at his left side on the north. The pillar called Boaz, meaning *alacrity*, *in it is strength* and *fleetness*, may refer to the dependability of our Lord's timing when it comes to His perfect judgment. Nothing thwarts His timetable.

1KI 7:41 The two pillars, the two bowl-shaped capitals that were on top of the two pillars; the two networks covering the two bowl-shaped capitals, which were on top of the pillars;

1KI 7:42 Four hundred pomegranates for the two networks (**two rows of pomegranates for each network**, to cover the two bowl-shaped capitals that were on top of the pillars);

Whether these bowl-shaped capitals, lilies, are hollow, as are the pillars (Jer. 52:21), is unknown. It is probably unimportant but bowls can be filled. The Two are filled with the Holy Spirit, as no other group of people ever have been or will be in this age. *Four hundred* in Scripture often marks *those unregenerate sinners who through the process of redemption can produce the fruit of the Spirit*. The Two are in total agreement with that as a portion of their ministry!

Now let's examine a little surprise from 2 Chronicles. The description of the pillars is not as complete as that found in 1 Kings. There is a difference of which to take note.

2CH 3:15 Also he made in front of the temple two pillars thirty-five cubits high, and the capital that was on the top of each of them was five cubits.

The NIV translation states that the two pillars (together) equal 35 cubits. In 1 Kings 7:15, it is stated that each column is 18 cubits high. Twice eighteen is thirty-six. Is this measurement in Chronicles close enough for the acceptance of 35 to be valid? You be the judge.

In 2 Kings there is a description of these pillars given when the army of the King of Babylon is allowed to destroy the temple that Solomon built due to Israel's apostasy. The description of the columns is not as complete as that given in 1 Kings, but there is one item that is different, and that is the height of the capital. In 1 Kings it is given as five cubits. In 2 Kings 25:17 the height is given as three cubits. In Jeremiah 52:22, which describes the same invasion of Jerusalem, it is again given as five cubits.

It is difficult to accept that an error has been made in the Word of God! Naturally, if we could accept that then we could enlarge that acceptance to question other parts of it. There is one thing in 2 Kings that might answer this riddle.

2KI 25:17 The height of one pillar was eighteen cubits, and the capital on it was of bronze. The height of the capital was **three cubits**, and the network and pomegranates all around the capital were all of bronze. The second pillar was the same, with a network.

Considering Israel is going into captivity due to her sin, the time spent in captivity could be viewed as a time of purification. *Three* symbolizes *leadership* and *the ones who are brought to purity*. Could this shift from five to three indicate that the leadership now must undergo further sanctification, in this case, death? Since these are lilies, the measurement could have been taken from a cleft instead of from the top. We shall never really know why this discrepancy exists in Scripture. However, there is still more to understand that points directly to the finished Two in the following Scriptures.

JER 52:21 Now concerning the pillars: the height of one pillar was eighteen cubits, a measuring line of twelve cubits could measure its circumference, and its thickness was four fingers; it was hollow.

JER 52:22 A capital of bronze was on it; and the height of one capital was five cubits, with a network and pomegranates all around the capital, all of bronze. The second pillar, with pomegranates was the same.

JER 52:23 There were **ninety-six** pomegranates on the sides; all the pomegranates, all around on the network, were one hundred.

Ninety-six pomegranates are shown to be on the sides. There are four sides and if the pomegranates are symmetrically arranged there would be twenty-four on each side. *Twenty-four* symbolizes *those who would rule and reign with Christ*. In particular, the

number designates The Two. The twenty-four elders described in Revelation is a perfect cross type for The Two and of these two pillars.

The two bronze capitals then are thought to represent The Two. Another thing worthy of mentioning is that there are four pomegranates at the corners of the capitals in each row. There being two rows we see a total of eight at the corners of each capital. Eight also marks each of The Two as it does Christ. Remember the number of the name of Christ is 888. The central eight is Christ and the two eights that flank it are The Two and their purpose. The columns on which they sit may well be the "Levites" (today the pastors, prophets, evangelists, etc.) that serve with them to wash and cleanse. Eight has great significance in that it is a number designating consecration by having sin revealed and then repenting of it. Each having eight then would total sixteen, pointing to the complete consecration of the leadership.

### The Two Sons With a Cover

In the passages below one son, out of three, is shown to gaze on his father's nakedness. This is a type for the one who dwells on sin, that is, the accuser of the saints (Satan). Not only does he tempt to get us to sin, but also when we do, he is a tattletale when he runs to the Father and tells on us. He accuses us and in the process mocks the Father with it. We now have a weapon that we can use as a shield of faith, that is, the blood that covers all sin. We must repent, of course. Noah later curses this son because of what the son does. Our Jesus accepts our sin and becomes a curse for us. The Two finish the work of this age in restoring the bride to righteousness.

GE 9:22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside.

The next Scripture shows the two brothers who carefully avert their faces so as not to see the nakedness. They cover their father's nakedness with a garment so that no one else can see. This is an act of grace and mercy. This is in essence a part of the nature and purpose of The Two.

GE 9:23 But Shem and Japheth took a garment, laid it on both their shoulders, and went backward and covered the nakedness of their father. Their faces were turned away, and they did not see their father's nakedness.

GE 9:25 Then he said: "Cursed be Canaan; a servant of servants he shall be to his brethren."

The curse involved all of Ham's descendents becoming servants of servants, or slaves, most likely. The reward for the two sons, who cover the nakedness (sin) and refuse to look and accuse, amounts to being served by Canaan.

GE 9:26 And he said: "Blessed be the Lord, the God of Shem, and may Canaan be his servant.

GE 9:27 May God enlarge Japheth, and may he dwell in the tents of Shem; and may Canaan be his servant."

By tradition it is thought that the Israelite peoples are descendants of Shem. Those descended from Japheth are thought to be the peoples of Eastern Europe and northern Asia. Would it be stretching things a bit far to suggest that Noah here is a Christ figure and that the two sons are types of the Hebrew and Gentile portions of the bride to come? In GE 9:27 does Noah not state “May God enlarge Japheth, and may he dwell in the tents of Shem”? The Gentile church certainly grows very large and now, at the end of the age, the Hebrew portion is being prepared to be brought in. We, as the Gentile church, do inhabit what used to be the tent of Shem. Our covering is Jehovah.

### Joseph’s Two Sons From Egypt

Many biblical scholars understand that Joseph is the most perfect type for Christ in the entire Bible. A complete book could be written on all the facets of Joseph’s life and how they parallel the events in the life of Christ. We do not have the time here to dwell on the different portions of his life but simply look at what I believe to be types for “The Two.” When Joseph’s brothers sell him into slavery, it is akin to the Hebrew priesthood having Christ crucified. Technically, after the Jews refuse him as Savior, their eyes become veiled “until the times of the Gentiles are fulfilled” (Rom 11:25). The time spent in Egypt (the world of the unregenerate Gentiles) is now being concluded. During the last two thousand years who can say how many Christians have been brought into the house of our Lord? But now, near the end of this age, two very powerful corporate individuals are developing to face the antichrist and bring in the next age. Types for The Two are identified in the Scripture below.

GE 46:20 And to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him.

Asenath, meaning *gift of the sun god*, is a type for the Christian church given to Christ as a wife. Out of the church at the end of this age comes two corporate groups, call them Ephraim (*double fruitfulness*) and Manasseh (*God has made me forget*). They are referred to as male because they are leaders and warriors. Remember that when Jacob blesses the children he crosses his arms and blesses the younger over the older (Genesis 48:14). This goes against the tradition of Jewish primogeniture. Consider this, if Manasseh loses the blessing that is traditionally due the elder son, he would need a name like Manasseh, meaning *God has made me forget*. Manasseh (the Gentile portion of The Two) at the end of this age is the older of The Two. If Ephraim, meaning *double fruitfulness*, is truly the Messianic Hebrew portion of The Two, it is certainly a direct type for the double set of chains with pomegranates, which we analyzed earlier, on the capitals (1KI 7:42). Could this be why Paul referred to the Messianic Hebrews as being so very special when they come into their inheritance in their Lord (RO 11:12), “*Now if their fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness!*”?

GE 46:27 And the sons of Joseph who were born to him in Egypt were **two persons**. All the persons of the house of Jacob who went to Egypt were **seventy**.

*Seventy* is associated with Israel's salvation. The completion of that process for the remnant of Israel is an excellent type found in Gen 42-45:3. The process occurs during the tribulation week. Joseph (Christ) reveals himself to those Hebrews called to salvation at the end of this age through Benjamin (the church). If you read those Scriptures you will understand that the Lord brings the Hebrews to repentance through what Benjamin is asked to experience.

GE 48:5 And now your two sons, Ephraim and Manasseh, who were born to you in the land of Egypt before I came to you in Egypt, are mine; as Reuben and Simeon, they shall be mine.

Jacob has twelve sons of his own. Ephraim and Manasseh make a total of fourteen. Compare this with the next type, and I believe you may see a very beautiful cross type emerging from the Word.

#### Solomon's Throne With Two Sets of Lions

Although the number *twelve* marks *the Bride of Christ* and also points to *the ones who work on her to improve her*, it does not signify completion. *Seven* does connote a *finishing of payment for one half of the bride* but *fourteen* is a number that points to a *complete finishing* of the two greatest portions of the bride of Christ. As pointed out beforehand, I am coming from the position that in many Scriptures, but not all, Solomon represents the risen Christ of the next age. The actions of Solomon, particularly in building, point to work on the bride during the end of this age as well as during the next age. The following Scriptures, opening with allegory, describe the two portions of those who are His bride.

1KI 10:18 Moreover the king made a great throne of ivory, and overlaid it with pure gold.

His throne is made of ivory. Death is associated with this substance, the death of Christ. It is His act of self-sacrifice and dying on the cross that buys this throne and gives Him the right to sit upon it. Rev 5:6 speaks of the lamb that is slain standing in the midst of the throne.

1KI 10:19 The throne had six steps, and the top of the throne was round at the back; there were armrests on either side of the place of the seat, and two lions stood beside the armrests.

Six steps lead to the throne. Our Lord and Savior has the iniquity (six) of the world laid on him and he becomes cursed for our sake. Now as he ascends those steps he stands over the iniquity, having conquered it for us. There are two lions on each side of this throne, beside the armrests. These two flank Him and that position is what we are looking for as types for The Two.

1KI 10:20 Twelve lions stood there, one on each side of the six steps; nothing like this had been made for any other kingdom.

Twelve on the steps and two beside him equal fourteen. *Two sevens* mark *payment for the majority of the bride*. The last two that stand on each side of him do not make their public appearance until the beginning of Daniel's seventieth week. Much the same description of these lions is given in 2 Ch 9:17-19.

It might not be appropriate to bring this up at this point but as we are looking at the number fourteen and what it implies, there is a Scripture in Genesis that might lend some insight. In GE 7:2 there is mention of the number fourteen although it is hidden. *"You shall take with you seven each of every clean animal, a male and his female; two each of animals that are unclean, a male and his female.* Seven males and seven females equal a total of fourteen, a number that again marks the total completeness and payment for the two primary portions of our Lord's bride.

#### Additional Short Glimpses

There are still other types for The Two that are examined in later chapters but in this chapter are just a few short glimpses into what could be early references to them. Note the positioning of the gold given to the prospective wife of Isaac.

GE 24:22 So it was, when the camels had finished drinking, that the man took a golden nose ring weighing half a shekel, and two bracelet's for her wrists weighing ten shekels of gold.

The positioning is familiar, is it not? The nose ring could represent the righteous headship of Christ that is recognized by the two bracelets of gold (The Two). *Ten* represents that *in spite of our sin and our willfulness our Lord will bring to completion what He promises for each of us*. He does much of this through His Two, a very important part of His bride. Rebekah shows herself to be a very diligent worker, as later do The Two.

To make some sense of how many of the types and symbols (particularly those of The Two) from the Word affect our interpretation of the book of Revelation (Scripture interpreting Scripture), you are introduced in the next chapter to the tribulation week. In that chapter many metaphorical interpretations are overlaid with a literal interpretation of the timeline. From the evidence given in the next four chapters you, my reader, must decide if there is enough evidence for the truths that are derived about this all important "week of years," which now draws so very close to the present-day church.